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Home Service for

The Passover Eve.

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I pity the baker

I pity the Cooks

I pity the one

who reads this

April 1974 donation

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Foreword

HE deep and tender sentiments which cement the home-ties of the Jewish people are proverbial. Potent in ruling the life from youth through age, these sentiments have inspired and created a series of exquisite home ceremonials, suffused with the devout spirit of religion. The idealism of generations has thus been nurtured.

Among these ceremonials a place of peculiar charm is held by the Seder Service, narrating the events of the Exodus from Egypt, celebrated on the Passover Eve. In it are blended in happy combination those influences which have contributed so much toward inspiring our people, though scattered throughout the world, with a genuine feeling of kinship. This beautiful home Service has exalted them with an appreciation of their historic place in the past; imbued them with an heroic power of endurance under severest trials and persecutions, and quickened within them the enthusiasm of high ideals for freedom. The life of the individual has thus been filled with courageous endeavor often exemplified in the brave part taken by Jews in the struggles of the nations with which they have become identified. The moral and spiritual worth of such an hallowed institution, which has become a vital part of the Jewish consciousness, is priceless. It would be an irretrievable loss were it to

pass into neglect. To avert such a danger, has been the anxious thought to which this little book owes its origin.

In "carrying on the chain of piety which links the generations to each other," it is necessary frankly to face and honestly to meet the needs of our own day. The effort has been made to embody the quaint form and the traditional sentiment of the Haggadah, as far as this is consonant with the spirit of the present time.* The difficulties are recognized to be almost insurmountable. Yet the task has been imperative, because the old work is so largely out of accord with the feelings of many sincere Jews who are eager to observe the Seder in a consistent and effective way.

The attitude of mind of the modern man has completely changed in reference to such matters as these. He can no longer regard rites and symbols with the awe that vested them with mystic meaning, or supernatural sanction. To him they are, in truth, potent object-lessons of great events and of sublime principles hallowed and intensified in meaning by ages of devout usage. This fact has been honestly reckoned with in this reconstruction of the Haggadah. Furthermore, it was necessary candidly to recognize that to the present generation, much of the old Pesach Haggadah is obsolete. This is due to the commingling of religious sentiments with much that is purely didactic; of scholastic discussions, with the pronouncement of lofty precepts; the humorous with the tragic; psalms with folk-songs; universal truths with national concepts, and the like.

The proper editing of this material has demanded

much care and discrimination. Those entrusted with the task are keenly conscious of their fallibility, but have nevertheless been encouraged to make the venture and fulfill the trust with which they are charged, because they realize the necessity of doing something to make it possible for the modern Jew to observe the Seder consistently. This work aims to supply the demand of those to whom the old form of the Haggadah no longer appeals. It will be observed that the really valuable contents of the Haggadah have been scrupulously preserved. The distinctively religious elements constituting the service itself have been carefully differentiated from the rest. The suggestive symbolism of the Passover finds full recognition. A more prominent part in the Seder service is given to the child. This is in consonance with the dictum of Ex. XIII, 8, to which the whole Haggadah owes its origin: "And thou shalt tell it to thy son on that day, saying: This is done because of that which the Lord did for me when I came forth out of Egypt." The visible symbols, the living words of instruction and the ceremonial acts, are sure to stimulate religious sentiment. Parent and child are thus brought into a union of warm religious sympathy which is all the more vivid and indissoluble because strengthened by the ties of natural affection.

Whatever does not belong to the devotional part has been relegated to a "Miscellany." Here will be found properly classified, much of the ancient Haggadah, enriched by interesting and instructive material from history and literature, legend and lore. The lighter, more joyous and entertaining features of the celebrations are thus to follow the more earnest

devotional exercise. Selections from the Miscellany may be used at the option of those conducting the service.

The familiar Passover melodies, hymns and folk-songs are included, as edited by the Society of American Cantors. For the use of musical texts, acknowledgment is herewith made to the kind courtesy of Bloch Publishing Co.; to Dr. I. S. Moses for Hymn, pp. 77–78, from his Seder Haggadah; to Rev. William Loewenberg for music pp. 14–15. The thanks of the Committee are likewise extended to Prof. Max Margolis for the Hebrew poem, and to Dr. Henry Berkowitz for the translation of the same, p. 53, as well as for the translation from the German of Dr. Leopold Stein of "The Festive Cup" and "Ba'hazi Ha-laylah."

To illuminate the Haggadah was a favorite pastime of the Scribes in the Middle Ages. The first edition illustrated was published at Prague, 1526. The quaint and grotesque efforts of these early artists have continued to be reproduced with dreary monotony down to the present. It is time to seek an artistic expression for the Passover sentiment which shall reflect the present era. "The Seder Evening," by Moritz D. Oppenheim, is dear to our hearts and cannot be spared from such a book as this; the noble statue of "Religious Liberty," by Moses Ezekiel, of Rome, which was placed in Fairmount Park, Philadelphia, on the occasion of the celebration of the Centennial of American independence, is most fittingly reproduced here; "The Seder Dish in Art" is from Rosenau's "Jewish Ceremonial Institutions."

Special recognition is due to Miss Katharine M. Cohen, of Florence, for copies of the original casts,

"The Passover in Music and Song" and "The Child and the Seder," as well as for pen-and-ink sketches of the various Passover symbols, used throughout this book. All of these were made for this edition of the Haggadah and admirably indicate the great possibilities of an original artistic expression for the treasures of Jewish thought and sentiment.

NOTE.

*In the course of the ages the ancient Haggadah came to be embellished with such accretions as reflect the ideas and tastes of different times and various conditions of life. Compare, *e. g.*, the ordinances of the most ancient code, the Mishnah (Pesachim x); the discussion in the same treatise of the Talmud (ibid. 116a) of various readings of the text; the version of Maimonides; the Haggadah according to the Rite of the Yemen Jews (Rabbi Wm. H. Greenburg, London, David Nutt, 1896); the text contained in the Prayer Book (Siddur) of R. Amram (died 850); the Egyptian fragments of the Passover Haggadah found by Dr. S. Schechter in the Cairo Genizah (described by Israel Abrahams in the "Jewish Quarterly Review," October, 1897, and by David Kaufman in "Jewish Quarterly Review," January, 1898); and the MSS. of an interesting specimen of the Haggadah in Syro-Egyptian characters of the year 1300, recently acquired by the Bodleian Library (described by Dr. M. Friedlander, "Jewish Quarterly Review," 1897). The more familiar versions,—that used by the Ashkenazim or German Jews and that of the Sephardim or Portuguese Jews, also give evidence in their variants, of a certain freedom of adaptation with which the texts and the ceremonial usages were handled. These precedents are cited as justification, if any be needed, for the liberties which have been taken in the preparation of this text. Reverent devotion to the sanctifying force of tradition and a due recognition of its supreme value as a bond of union, have strongly influenced the compilers.

"The family table is as sacred as was the altar in the Temple."
—*Rabbinical teaching.*

DIRECTIONS.

[For explanation, see "Rites and Symbols of the Passover," pages 103–108]

ON the table, in front of the person who conducts the service the following articles are placed:

(a) Three Matzoth covered with a napkin.

(b) The roasted bone of a lamb.

(c) A roasted egg.

(d) Bitter herbs (horseradish).

(e) A dish of 'haroseth (a compound of apples, almonds, raisins and cinnamon).

(f) Parsley or watercress.

(g) A dish of salt water or vinegar.

A cup of wine is placed at each plate.

It has been customary to adorn the table with the best of the family plate, etc. To enhance the festive spirit, flowers may also be used for decorating the table.

Order of the Services

Kiddush

[*Fill the first cup of wine.*]

[On Sabbath eve begin here.]

The ceremony of ushering in the Sabbath is begun by the kindling of the lights by the housewife, who with hands uplifted, silently asks a blessing on her home and dear ones, or uses the formula as follows:

"May our home be consecrated, O God, by the light of Thy countenance. May it shine upon us all in blessing, and may these lights be to us as the light of love and truth, the light of peace and good will. Amen."

When all are seated, the master of the house says:

[וַיְהִי־עֶרֶב וַיְהִי בֹקֶר

יוֹם הַשִּׁשִּׁי: וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם:

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה·

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

וַיְבָרֶךְ אֱלֹהִים אֶת יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ

שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר בָּרָא אֱלֹהִים לַעֲשׂוֹת:]

"Come let us welcome the Sabbath in joy and peace!

"Like a bride, radiant and joyous, comes the Sabbath. She brings blessings to our hearts. Workday thoughts and cares are put aside. The day of rest, sanctified by tender and happy memories, directs our thoughts in gratitude to God, the Creator of heaven and earth. The brightness of the Sabbath light shines forth to tell that the divine spirit of love abides within our home. In that light all our blessings are enriched, all our griefs and trials softened.

"At this hour God's messenger of peace comes

and turns the hearts of the parents to the children and the hearts of the children to the parents, strengthening the bonds of our devotion to the pure and lofty ideal of the home.

The master of the house then lifts up the wine-cup and says:

"Let us praise God with this symbol of joy and thank Him for all the blessings of the week that is gone; for life, health and strength; for home, love and friendship; for the discipline of our trials and temptations; for the happiness of our success and prosperity. Thou hast ennobled us, O God, by the blessings of work and in love and grace sanctified us by the blessings of rest through the Commandment, 'Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath hallowed unto the Lord thy God.'"

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן׃

"Praised art Thou, O Lord our God, Ruler of the world, who hast created the fruit of the vine to gladden the hearts of men."

[On week-days commence here.]

[*The blessing over the wine, see end of p.* 12.]

With song and praise, and with the beautiful symbols of our Feast, let us renew the memories of our wonderful past and take to heart its stirring lessons.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם . אֲשֶׁר בָּחַר־בָּנוּ מִכָּל־עָם . וְרוֹמְמָנוּ מִכָּל־לָשׁוֹן . וְקִדְּשָׁנוּ בְּמִצְוֹתָיו . וַתִּתֶּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה . [שַׁבָּתוֹת לִמְנוּחָה . וּ]מוֹעֲדִים לְשִׂמְחָה . חַגִּים וּזְמַנִּים לְשָׂשׂוֹן אֶת־יוֹם [הַשַּׁבָּת הַזֶּה . וְאֶת־יוֹם] חַג הַמַּצּוֹת הַזֶּה . זְמַן חֵרוּתֵנוּ מִקְרָא קֹדֶשׁ . זֵכֶר לִיצִיאַת מִצְרָיִם : כִּי בָנוּ בָחַרְתָּ . וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל־הָעַמִּים . [וְשַׁבָּת] וּמוֹעֲדֵי קָדְשֶׁךָ . [בְּאַהֲבָה וּבְרָצוֹן .] בְּשִׂמְחָה וּבְשָׂשׂוֹן הִנְחַלְתָּנוּ : בָּרוּךְ אַתָּה יְיָ . מְקַדֵּשׁ [הַשַּׁבָּת וְ]יִשְׂרָאֵל וְהַזְּמַנִּים :

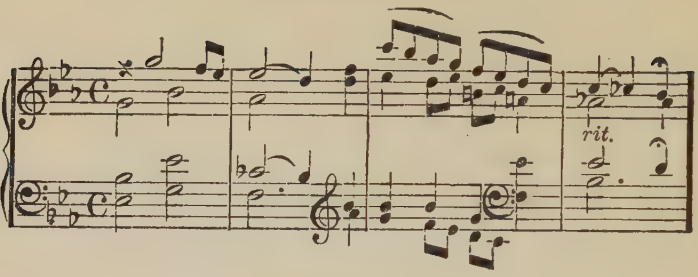
Praised art Thou, O Lord our God, King of the Universe, who hast chosen us from all peoples and exalted and hallowed us with Thy commandments. In love hast Thou given us, O Lord our God (the Sabbath for rest) solemn days of joy and festive times of gladness, even this day of (rest and of) the Feast of Unleavened Bread. It is the season of our freedom; a holy convocation unto us, a memorial of the departure from Egypt. Thou hast chosen us, O Lord, and hallowed us amongst all peoples. Thou hast given unto us in joy and gladness (the Sabbath and) holy seasons. Blessed art Thou, O Lord, who hallowest (the Sabbath) Israel and the festive seasons.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם · שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה :

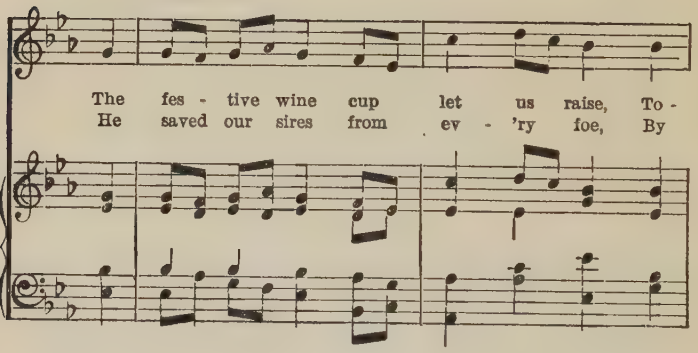
Blessed art Thou, O Lord our God, King of the Universe, who has kept us in life, preserved us and enabled us to reach this festive season.

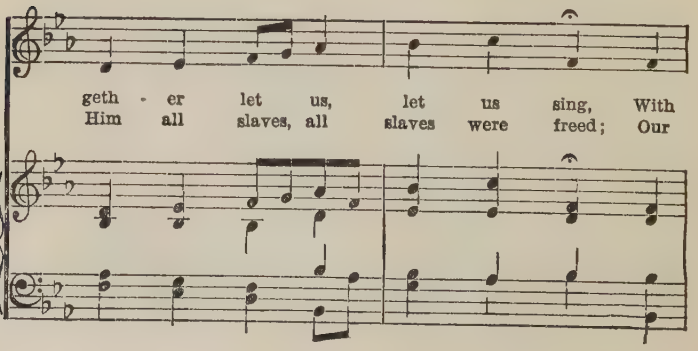
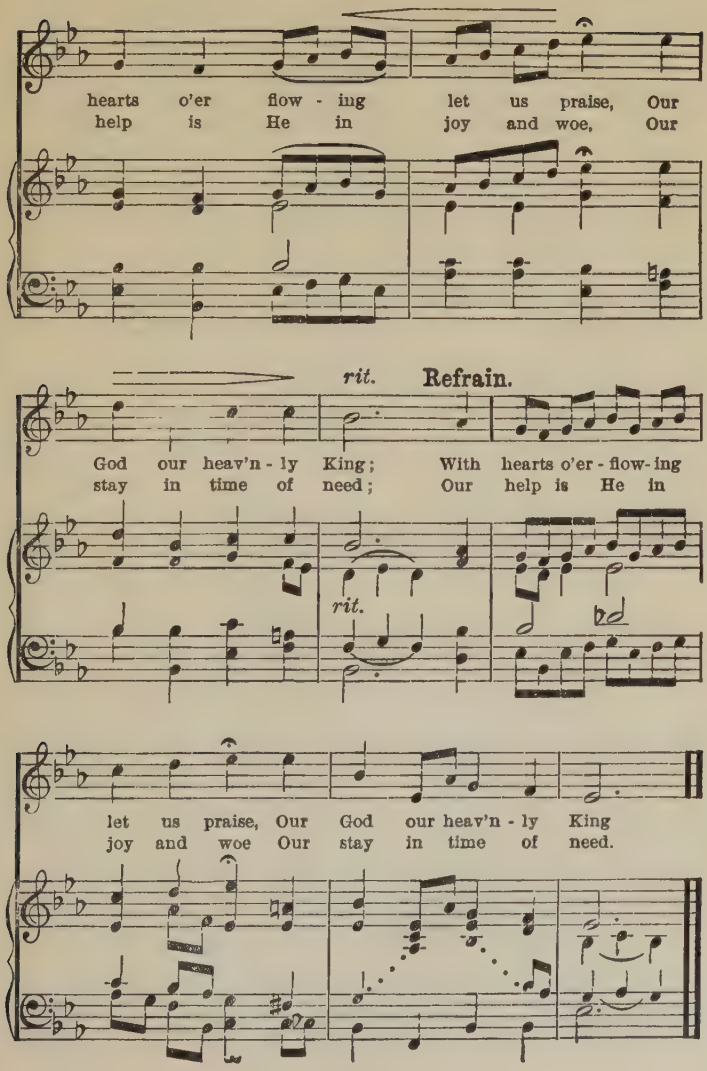
[*Drink the first cup of wine.*]

THE FESTIVE CUP



SOLO. *Maestoso.*





hearts o'er flow - ing let us praise, Our
help is He in joy and woe, Our
rit.
Refrain.
God our heav'n - ly King; With hearts o'er - flow - ing
stay in time of need; Our help is He in
rit.
let us praise, Our God our heav'n - ly King
joy and woe Our stay in time of need.

[*Some parsley, lettuce or watercress is distributed to all present, who, on partaking of it, say:*]

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם ·
בּוֹרֵא פְּרִי הָאֲדָמָה:

Blessed art Thou, O Lord our God, King of the Universe, Creator of the fruit of the earth.

[*Break the middle Matzah, leave one-half on the Seder dish and place the other half aside, as the Aphikomen. Lift up the dish and say:*

הָא לַחְמָא עַנְיָא דִי אֲכָלוּ אַבָהָתַנָא בְּאַרְעָא
דְמִצְרָיִם · כָּל דִכְפִין יֵיתֵי וְיֵכוֹל · כָּל־דְצָרִיךְ יֵיתֵי
וְיִפְסַח · הָא רַעֲוָא קֳדָם מָרַנָה דִי בִשְׁמַיָא ·
דִי יִפְרֹק יָתַנָא מִן־כָּל־עָקָא · וְיֵהֵוֵא כָּל־בֵּית
יִשְׂרָאֵל · לְזִמְנָא הָדֵן בְּשַׁתָּא אָחֳרָנָתָא בְּנֵי חוֹרִין:

Lo! This is the bread of affliction, which our fathers ate in their need. Let us, whom God's mercy has freed, now remember those who are still oppressed and resolve to aid them with all our means. Let those who are hungry come and eat! Let those who are in want come and celebrate the Passover with us! God grant that next year at this time, the whole house of Israel may be free.

[*Place the dish on the table.*]

The Story of the Passover

[*Fill the second cup.*]

כְּנֶגֶד אַרְבָּעָה בָנִים דִּבְּרָה תוֹרָה · אֶחָד חָכָם · וְאֶחָד רָשָׁע · וְאֶחָד תָּם · וְאֶחָד שֶׁאֵינוֹ יוֹדֵעַ לִשְׁאוֹל :

חָכָם מַה־הוּא אוֹמֵר · מָה הָעֵדֹת וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְיָ אֱלֹהֵינוּ אֶתְכֶם : וְאַף אַתָּה אֱמָר־לוֹ · לְיִרְאָה אֶת־יְיָ אֱלֹהֵינוּ · לְטוֹב לָנוּ כָּל הַיָּמִים :

רָשָׁע מַה־הוּא אוֹמֵר · מָה הָעֲבוֹדָה הַזֹּאת לָכֶם · לָכֶם · וְלֹא לוֹ · וּלְפִי שֶׁהוֹצִיא אֶת עַצְמוֹ מִן־הַכְּלָל · אַף־אַתָּה אֱמָר־לוֹ · בַּעֲבוּר זֶה עָשָׂה יְיָ לִי בְּצֵאתִי מִמִּצְרָיִם : לִי · וְלֹא לָךְ · אִלּוּ הָיִיתָ שָׁם · לֹא הָיִיתָ נִגְאָל :

תָּם מַה־הוּא אוֹמֵר · מַה־זֹּאת · וְאָמַרְתָּ אֵלָיו · בְּחֹזֶק יָד הוֹצִיאָנוּ יְיָ מִמִּצְרַיִם מִבֵּית עֲבָדִים :

וְשֶׁאֵינוֹ יוֹדֵעַ לִשְׁאוֹל אַתְּ פְּתַח לוֹ · שֶׁנֶּאֱמַר · וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בַּעֲבוּר זֶה עָשָׂה יְיָ לִי בְּצֵאתִי מִמִּצְרָיִם :

The sages speak of four types of sons:

The "wise," who asks, in order that he may really learn;

The "wicked," who asks in a mocking spirit;

The "simple" or indifferent one;

"The one unable to inquire."

To each one of these, according to his needs, a proper explanation of the Passover and its ceremonies is given.

To the "wise" thou shalt say: "This service is held in order to worship the Lord our God, that it may be well with us all the days of our life."

To the "wicked": "The blessing of redemption does not come to him who excludes himself from the service of God."

To the "simple" or indifferent one: "By strength of hand the Lord brought us out from Egypt, from the house of bondage."

To him who is "unable to inquire" thou shalt relate the whole story of the Passover.

[The youngest person then asks:]

מַה־נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלֵּילוֹת ·
וּמַה־טִּיבוֹ שֶׁל־סֵדֶר הַגָּדָה זֶה :

[The Answer.]

עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם · וַיּוֹצִיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם בְּיָד חֲזָקָה וּבִזְרֹעַ נְטוּיָה · וְאִלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם · הֲרֵי אֲנוּ וּבָנֵינוּ וּבְנֵי בָנֵינוּ מְשֻׁעְבָּדִים הָיִינוּ בְּמִצְרַיִם · וַאֲפִלּוּ כֻּלָּנוּ חֲכָמִים · כֻּלָּנוּ נְבוֹנִים · כֻּלָּנוּ זְקֵנִים · כֻּלָּנוּ יְדֵעִים אֶת־הַתּוֹרָה · מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרָיִם · וְכָל־הַמַּרְבֶּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם · הֲרֵי־זֶה מְשֻׁבָּח :

בְּכָל דּוֹר וָדוֹר חַיָּב אָדָם לִרְאוֹת אֶת עַצְמוֹ כְּאִלּוּ הוּא יָצָא מִמִּצְרַיִם :

לֹא אֶת־אֲבוֹתֵינוּ בִּלְבָד גָּאַל הַקָּדוֹשׁ בָּרוּךְ הוּא · אֶלָּא אַף אוֹתָנוּ גָּאַל עִמָּהֶם שֶׁנֶּאֱמַר וְאוֹתָנוּ הוֹצִיא מִשָּׁם לְמַעַן הָבִיא אוֹתָנוּ לָתֵת לָנוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לַאֲבוֹתֵינוּ :

[The youngest person then asks:]

"Why is this night distinguished from all other nights and what is the meaning of this service?"

The Answer:—Because in Egypt we were slaves unto Pharaoh, and the Lord our God delivered us with a strong hand. Had not the Holy One, blessed be He, redeemed our fathers from Egypt, we, our children and our children's children would have remained slaves. Therefore, wise and learned and experienced in the Thorah, as we may be, it is yet incumbent upon us to tell from year to year the story of the deliverance from Egypt. Indeed, to dwell at length on it, is accounted praiseworthy. Not our fathers alone were redeemed, but in each generation, every Israelite is to regard himself as though he, too, had been brought out of Egypt.

Because God, "the Guardian of Israel, who sleepeth not nor slumbereth," revealed himself on that "Watchnight of the Eternal" as the Redeemer of the enslaved, therefore we keep this, as a "Watchnight for all the children of Israel," dedicated to God our Redeemer. The people were liberated from physical bondage in order that they might secure spiritual freedom.

> "Thou leadest forth in Thy kindness
> The people Thou hast redeemed;
> Thou guidest it in Thy strength
> Unto the habitation of Thy holiness."

The delivered became the deliverer, when Israel was appointed the messenger of religion unto all mankind. Therefore do we celebrate this night with song and praise to the Eternal.

דַּיֵּנוּ

[Refrain to be repeated by the company.]

כַּמָּה מַעֲלוֹת טוֹבוֹת לַמָּקוֹם עָלֵינוּ:
אִלּוּ הוֹצִיאָנוּ מִמִּצְרַיִם · וְלֹא סִפֵּק צָרְכֵּינוּ
בַּמִּדְבָּר אַרְבָּעִים שָׁנָה · דַּיֵּנוּ:
אִלּוּ סִפֵּק צָרְכֵּנוּ בַּמִּדְבָּר אַרְבָּעִים
שָׁנָה · וְלֹא נָתַן־לָנוּ אֶת־הַשַּׁבָּת · דַּיֵּנוּ:
אִלּוּ נָתַן לָנוּ אֶת הַשַּׁבָּת · וְלֹא קֵרְבָנוּ
לִפְנֵי הַר סִינַי דַּיֵּנוּ:
אִלּוּ קֵרְבָנוּ לִפְנֵי הַר סִינַי · וְלֹא נָתַן־
לָנוּ אֶת־הַתּוֹרָה דַּיֵּנוּ:
אִלּוּ נָתַן־לָנוּ אֶת־הַתּוֹרָה · וְלֹא בָנָה
לָנוּ אֶת־בֵּית הַבְּחִירָה · דַּיֵּנוּ:
אִלּוּ בָנָה לָנוּ אֶת־בֵּית הַבְּחִירָה ·
וְלֹא־שָׁלַח אֵלֵינוּ נְבִיאֵי הָאֱמֶת · דַּיֵּנוּ:
עַל־אַחַת כַּמָּה וְכַמָּה טוֹבָה כְּפוּלָה וּמְכֻפֶּלֶת
לַמָּקוֹם עָלֵינוּ · שֶׁהוֹצִיאָנוּ מִמִּצְרַיִם · וְסִפֵּק
צָרְכֵּנוּ בַּמִּדְבָּר אַרְבָּעִים שָׁנָה · וְנָתַן־לָנוּ אֶת־
הַשַּׁבָּת · וְקֵרְבָנוּ לִפְנֵי הַר סִינַי · וְנָתַן־לָנוּ
אֶת־הַתּוֹרָה · וּבָנָה לָנוּ אֶת־בֵּית הַבְּחִירָה ·
וְשָׁלַח אֵלֵינוּ נְבִיאֵי הָאֱמֶת · לְהָשִׁיב אֶת־לִבֵּנוּ
אֶל־אָבִינוּ שֶׁבַּשָּׁמַיִם:

Dayenu

"It would have been enough!"

[Refrain to be repeated by the company.]

How manifold are the favors which God has conferred upon us!

Had He brought us out of Egypt and not sustained us for forty years in the desert:—*It would have been enough!*

Had He sustained us for forty years in the desert and not given unto us the Sabbath:—*It would have been enough!*

Had He given us the Sabbath and not brought us to Mount Sinai:—*It would have been enough!*

Had He brought us to Mount Sinai and not given us the Thorah:—*It would have been enough!*

Had He given us the Thorah and not built for us the Temple:—*It would have been enough!*

Had He built for us the Temple and not sent us two Prophets:—*It would have been enough!*

How much more then are we to be grateful unto the Lord for the manifold favors which He has bestowed upon us! He brought us out of Egypt, sustained us in the desert for forty years, gave unto us the Sabbath, led us to Mount Sinai, consecrated us unto the Thorah, built for us the Temple and sent unto us prophets of truth and great leaders in each generation to bring all hearts nearer to the divine kingdom of righteousness and peace.

In spite of the destruction of Jerusalem and the dispersion of our people; despite the cruelties that Israel has suffered throughout the ages, God in His mercy has preserved us and given us the freedom of these days. He has thus confirmed within us the hope that Israel has not endured in vain, that our sublime mission shall at last find fulfillment throughout the world.

Although enemies should again assail us, yet the remembrance of this "Watch-night of Israel" will never fail to inspire us with new courage; the symbols of this Festival will help to strengthen our faith in God, who redeems the oppressed. Therefore Rabban Gamliel, a noted sage, declared: "Whoever does not well consider the meaning of these three symbols, 'Pesach,' 'Matzah,' and 'Maror,' has not truly celebrated this Festival."

פֶּסַח

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִין בִּזְמַן שֶׁבֵּית
הַמִּקְדָּשׁ הָיָה קַיָּם עַל־שׁוּם מָה ·

[*Lift up the dish, and answer:*]

פֶּסַח שֶׁהָיוּ אֲבוֹתֵינוּ אוֹכְלִין בִּזְמַן שֶׁבֵּית
הַמִּקְדָּשׁ הָיָה קַיָּם עַל־שׁוּם שֶׁפָּסַח הַקָּדוֹשׁ
בָּרוּךְ הוּא עַל־בָּתֵּי אֲבוֹתֵינוּ בְּמִצְרַיִם ·
שֶׁנֶּאֱמַר · וַאֲמַרְתֶּם זֶבַח־פֶּסַח הוּא לַיְיָ אֲשֶׁר
פָּסַח עַל־בָּתֵּי בְנֵי־יִשְׂרָאֵל בְּמִצְרַיִם · וְכֹשֶׁם
שֶׁנָּאַל הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם
בְּחָפָּוֹן · כֵּן יָגֵן עָלֵינוּ בְּכָל־יוֹם תָּמִיד · גָּנוֹן
וְהַצֵּיל פָּסוֹחַ וְהַמְלִיט :

Pesach

Question:—What is the meaning of Pesach?

Answer:—Pesach means Pass Over. As God in the ancient "watch-night" passed over and spared the houses of Israel, so did he save us in all kinds of distress and so may He again and again ward off destruction from the tents of Israel.

This Lamb Bone, symbolizing the Paschal Lamb, is a memorial of God's favor. It recalls the command of Moses to the families of Israel, to sacrifice the lamb on the night of their departure from Egypt. As the lamb was held sacred by the Egyptians, this sacrifice was an open revolt against Egyptian superstition—the first step to pass over from bondage to freedom.

וּמַצָּה

[Question.]

מַצָּה זוּ שֶׁאֲנוּ אוֹכְלִין עַל־שֵׁם מָה
שֶׁבְּכָל־הַלֵּילוֹת אֲנוּ אוֹכְלִין חָמֵץ וּמַצָּה
הַלַּיְלָה הַזֶּה כֻּלּוֹ מַצָּה :

[Lift up the Matzah, and answer:]

מַצָּה זוּ שֶׁאֲנוּ אוֹכְלִין עַל־שֵׁם שֶׁלֹּא הִסְפִּיק
בְּצֵקָם שֶׁל אֲבוֹתֵינוּ לְהַחֲמִיץ · עַד־שֶׁנִּגְלָה
עֲלֵיהֶם מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ
הוּא וּגְאָלָם · שֶׁנֶּאֱמַר · וַיֹּאפוּ אֶת־הַבָּצֵק
אֲשֶׁר הוֹצִיאוּ מִמִּצְרַיִם עֻגֹת מַצּוֹת כִּי לֹא
חָמֵץ כִּי־גֹרְשׁוּ מִמִּצְרַיִם וְלֹא יָכְלוּ לְהִתְמַהְמֵהַּ
וְגַם־צֵדָה לֹא־עָשׂוּ לָהֶם :

Matzah

Question:—"What does the matzah signify; Why are we commanded to eat only **unleavened** bread to-night?"

[*Lift up the Matzah, and answer:*]

Answer:—The Matzah, called "the bread of affliction," was the hasty provision made for their journey by our sires, as it is said, "And they baked unleavened cakes of the dough which they brought out of Egypt. There was not sufficient time to leaven it, for they were driven out of Egypt and could not tarry, neither had they prepared for themselves any provisions."

As our fore-fathers left Egypt in haste, relying solely upon the help of God, so should we be prepared always to follow God's leading. The bread, which of necessity they baked unleavened, thus became a symbol of Divine help.

[*Question.*]

מָרוֹר זֶה שֶׁאָנוּ אוֹכְלִין עַל־שׁוּם מָה · שֶׁבְּכָל־
הַלֵּילוֹת אָנוּ אוֹכְלִין שְׁאָר יְרָקוֹת · הַלַּיְלָה
הַזֶּה מָרוֹר :

[*Answer.*]

מָרוֹר זֶה שֶׁאָנוּ אוֹכְלִין עַל־שׁוּם שֶׁמָּרְרוּ
הַמִּצְרִים אֶת־חַיֵּי אֲבוֹתֵינוּ בְּמִצְרָיִם · שֶׁנֶּאֱמַר ·
וַיְמָרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֹמֶר
וּבִלְבֵנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֵת כָּל־עֲבֹדָתָם
אֲשֶׁר־עָבְדוּ בָהֶם בְּפָרֶךְ :

Maror

Question:—"And why do we eat bitter herbs on a joyous and festive night like this?"

Answer:—(Showing the bitter herbs): "The bitter herbs we eat signify that the lives of our ancestors were embittered by the Egyptians as we read: 'And they made their lives bitter with hard labor in mortar and bricks and in all manner of field labor. Whatever task was imposed upon them was executed with the utmost rigor.'"

And we eat it in the midst of the festivities of this night because we rejoice in the heroic spirit which trials developed in our people. Instead of becoming embittered by them, they were sustained and strengthened in character. Thus is it shown how the hardest toil may be turned to blessing.

[*All read in unison.*]

לְפִיכָךְ אֲנוּ חַיָּבִין לְהוֹדוֹת לְהַלֵּל לְשַׁבֵּחַ
לְפָאֵר לְרוֹמֵם לְנַצֵּחַ וּלְגַדֵּל לְמִי שֶׁהוֹצִיא אֶת־
אֲבוֹתֵינוּ וְאִמָּנוּ מֵעַבְדוּת לְחֵרוּת · מִיָּגוֹן לְשִׂמְחָה ·
וּמֵאֵבֶל לְיוֹם טוֹב · וּמֵאֲפֵלָה לְאוֹר גָּדוֹל ·
וּמִשִּׁעְבּוּד לִגְאֻלָּה · וְנֹאמַר לְפָנָיו הַלְלוּיָהּ :

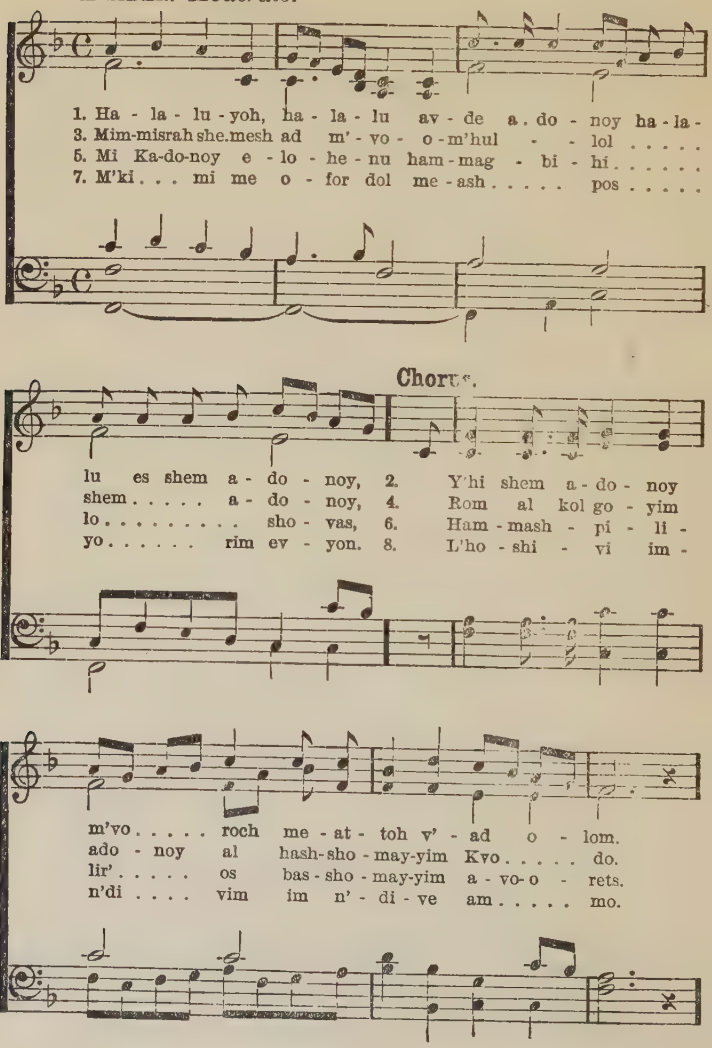
[*All read in unison.*]

Therefore it is our duty to thank and praise and glorify God, who brought us and our fore-fathers from slavery unto freedom, from sorrow unto joy, from mourning unto festive gladness, from darkness into light. Let us therefore proclaim His praise.

Responsive Reading or Chant—*Music p.* 30.

הַלְלוּיָהּ · הַלְלוּ עַבְדֵי יְיָ הַלְלוּ אֶת־שֵׁם יְיָ :
יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם :
מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ מְהֻלָּל שֵׁם יְיָ :
רָם עַל־כָּל־גּוֹיִם יְיָ עַל־הַשָּׁמַיִם כְּבוֹדוֹ :
מִי כַּיְיָ אֱלֹהֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת :
הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ :
מְקִימִי מֵעָפָר דָּל מֵאַשְׁפֹּת יָרִים אֶבְיוֹן :
לְהוֹשִׁבִי עִם־נְדִיבִים עִם נְדִיבֵי עַמּוֹ :

LEADER. *Moderato.* (PSALM CXIII)


1. Ha - la - lu - yoh, ha - la - lu av - de a. do - noy ha - la -
3. Mim-misrah she.mesh ad m' - vo - o - m'hul - - lol . . . . .
5. Mi Ka-do-noy e - lo - he - nu ham - mag - bi - hi . . . . . .
7. M'ki . . . mi me o - for dol me - ash . . . . . pos . . . . .
Chorus.
lu es shem a - do - noy, 2. Y'hi shem a - do - noy
shem . . . . . a - do - noy, 4. Rom al kol go - yim
lo . . . . . sho - vas, 6. Ham - mash - pi - li -
yo . . . . . rim ev - yon. 8. L'ho - shi - vi im -
m'vo . . . . . roch me - at - toh v' - ad o - lom.
ado - noy al hash-sho - may-yim Kvo . . . . . do.
lir' . . . . . os bas - sho - may-yim a - vo-o - rets.
n'di . . . . vim im n' - di - ve am . . . . . mo.

Responsive Reading

Psalm 113

READER: Hallelujah
Praise ye the Lord, praise O ye servants of the Lord
Praise the name of the Lord:

COMPANY:

"Blessed be the name of the Lord
From this time forth even for ever."

READER: From the rising of the sun unto its going down
May the name of the Lord be praised.

COMPANY:

"The Lord is high above all nations,
His glory is above the heavens."

READER: Who is like unto the Lord our God,
Who hath his throne on high,

COMPANY:

Yet deigneth to look down,
Upon the heavens and upon the earth?

READER: He raiseth up the poor out of the dust
And lifteth up the needy from his lowliness,

COMPANY:

To set him among princes,
Even among the princes of his people.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם . אֲשֶׁר גְּאָלָנוּ וְגָאַל אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם . וְהִגִּיעָנוּ לַלַּיְלָה הַזֶּה לֶאֱכָל־בּוֹ מַצָּה וּמָרוֹר . כֵּן יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ יַגִּיעֵנוּ לְמוֹעֲדִים וְלִרְגָלִים אֲחֵרִים הַבָּאִים לִקְרָאתֵנוּ לְשָׁלוֹם . שְׂמֵחִים בְּיִשּׁוּעָתֶךָ . וְשָׂשִׂים בְּצִדְקָתֶךָ . וְנִזְכֶּה לִרְאוֹת בְּהַגָּלוֹת זְרֹעֲךָ עַל־יִשְׂרָאֵל מְשִׁיחֶךָ . וְחָפְצְךָ יִצְלַח בְּיָד יַעֲקֹב עַבְדֶּךָ בְּחִירֶךָ . יִתְקַדַּשׁ שִׁמְךָ בְּתוֹךְ כָּל הָאָרֶץ וְתַחֲפֹּךְ אֶל־עֵמִים שָׂפָה בְרוּרָה . לַעֲבְדְּךָ שֶׁכֻּלָּם אֶחָד . וְנִזְכֶּה־לְךָ שִׁיר חָדָשׁ : בָּרוּךְ אַתָּה יְיָ . מֶלֶךְ עַל־כָּל־הָאָרֶץ קָדֵשׁ יִשְׂרָאֵל :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן :

[A piece of the upper and broken Matzah is eaten by each one, after the following benedictions:]

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם . הַמּוֹצִיא לֶחֶם מִן־הָאָרֶץ :

בָּרוּךְ אַתָּה יְיָ . אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם . אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל־אֲכִילַת מַצָּה :

[Give to each some bitter herbs, dipped into 'Haroseth; to be eaten after the following benediction:]

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם . אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר :

שֻׁלְחָן עוֹרֵךְ

Praised art Thou, O Lord our God, King of the Universe, who hast redeemed us and our ancestors from Egypt and enabled us to observe this night of the Passover, the Feast of Unleavened Bread. O Lord our God and God of our Fathers, may we with Thy help, live to celebrate other feasts and holy seasons. May we rejoice in Thy salvation and be gladdened by Thy righteousness. Grant deliverance to mankind through Israel, Thine anointed. May Thy will be done through Jacob, Thy chosen servant, so that Thy name shall be sanctified in the sight of all men. May all peoples be moved to worship Thee with one accord, singing new songs of praise unto Thee. Praised are Thou, King of the Universe, the Holy One of Israel.

Praised art Thou, O Lord our God, King of the Universe, who hast created the fruit of the vine to gladden the hearts of men. (Drink the second cup of wine.)

[A piece of the upper broken Matzah is eaten by each one, after the following benedictions:]

Praised art Thou, O Lord our God, King of the Universe, who causest the earth to yield bread for the nourishment of men.

Praised art Thou, O Lord our God, King of the Universe, who hast sanctified us through Thy commandments and ordained that we should eat unleavened bread.

[Give to each some bitter herbs, dipped into 'Haroseth; to be eaten after the following benediction:]

Praised art Thou, O Lord our God, King of the universe, who hast sanctified us with Thy commandments and ordained that we should eat bitter herbs.

[The meal is served.]

בָּרֵךְ

[The Reader.]

יְהִי שֵׁם יְיָ מְבֹרָךְ . מֵעַתָּה וְעַד־עוֹלָם :

נְבָרֵךְ [לֵאלֹהֵינוּ] שֶׁאָכַלְנוּ מִשֶּׁלּוֹ :

[The company.]

בָּרוּךְ [אֱלֹהֵינוּ] שֶׁאָכַלְנוּ מִשֶּׁלּוֹ וּבְטוּבוֹ חָיִינוּ :

[The Reader.]

בָּרוּךְ [אֱלֹהֵינוּ] שֶׁאָכַלְנוּ מִשֶּׁלּוֹ וּבְטוּבוֹ חָיִינוּ :

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם . הַזָּן אֶת־הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ בְּחֵן בְּחֶסֶד וּבְרַחֲמִים . הוּא נוֹתֵן לֶחֶם לְכָל־בָּשָׂר . כִּי לְעוֹלָם חַסְדּוֹ . וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר־לָנוּ וְאַל־יֶחְסַר לָנוּ מָזוֹן לְעוֹלָם וָעֶד . בַּעֲבוּר שְׁמוֹ הַגָּדוֹל . כִּי הוּא זָן וּמְפַרְנֵס לַכֹּל . וּמֵטִיב לַכֹּל . וּמֵכִין מָזוֹן לְכָל־בְּרִיּוֹתָיו אֲשֶׁר בָּרָא : בָּרוּךְ אַתָּה יְיָ . הַזָּן אֶת־הַכֹּל :

נוֹדֶה לְךָ יְיָ אֱלֹהֵינוּ . עַל־שֶׁהוֹצֵאתָנוּ מֵאֶרֶץ מִצְרַיִם . וּפְדִיתָנוּ מִבֵּית עֲבָדִים . וְעַל־תּוֹרָתְךָ שֶׁלִּמַּדְתָּנוּ . וְעַל־חֻקֶּיךָ שֶׁהוֹדַעְתָּנוּ וְעַל־חַיִּים חֵן וָחֶסֶד שֶׁחוֹנַנְתָּנוּ . וְעַל־אֲכִילַת מָזוֹן שָׁאַתָּה זָן וּמְפַרְנֵס אוֹתָנוּ תָּמִיד בְּכָל יוֹם וּבְכָל־עֵת וּבְכָל שָׁעָה : אֱלֹהֵינוּ אָבִינוּ . רְעֵנוּ זוּנֵנוּ . פַּרְנְסֵנוּ וְכַלְכְּלֵנוּ . וְהַרְוִיחֵנוּ . וְהַרְוַח לָנוּ יְיָ אֱלֹהֵינוּ מְהֵרָה מִכָּל־צָרוֹתֵינוּ . וְנָא אַל־תַּצְרִיכֵנוּ יְיָ אֱלֹהֵינוּ לֹא לִידֵי מַתְּנַת בָּשָׂר וָדָם וְלֹא לִידֵי הַלְוָאָתָם . כִּי־אִם לְיָדְךָ הַמְּלֵאָה הַפְּתוּחָה הַגְּדוּשָׁה וְהָרְחָבָה . שֶׁלֹּא־נֵבוֹשׁ וְלֹא־נִכָּלֵם לְעוֹלָם וָעֶד :

Grace After the Meal

READER: Let us say grace.

RESPONSE: Praised be the name of the Lord, forever and ever.

READER: Let us bless Him of whose bounty we have partaken.

RESPONSE: Praised be He of whose bounty we have partaken and through whose goodness we live.

READER: Praised be He of whose bounty we have partaken and through whose goodness we live.

Praise be unto Thee, O Lord our God, King of the Universe, who sustainest the world with goodness, with grace and infinite mercy.

Thou givest food to every creature, for Thy mercy endureth forever.

Through Thy great goodness, food has not failed us. May it never fail us at any time for the sake of Thy great name.

Thou sustainest and dealest graciously with all Thy creatures.

Praise be unto Thee, O Lord, who givest food unto all.

We will give thanks unto Thee, O Lord, who hast brought us forth out of Egypt and redeemed us from the house of bondage. Blessed be Thou for the Thorah which Thou hast given unto us and for the statutes which Thou hast ordained, for the life, grace, and loving kindness which Thou hast vouchsafed unto us and for the food with which Thou dost constantly sustain us.

O God, our Father, sustain and protect us and grant us deliverance from all our burdens. Let us not, O God, become dependent upon men, but let us rather depend upon Thy hand, which is ever free and gracious, so that we may never be disappointed, nor put to shame.

[On the Sabbath.]

[רְצֵה וְהַחֲלִיצֵנוּ יְיָ אֱלֹהֵינוּ בְּמִצְוֹתֶיךָ וּבְמִצְוַת יוֹם הַשְּׁבִיעִי הַשַּׁבָּת הַגָּדוֹל וְהַקָּדוֹשׁ הַזֶּה. כִּי יוֹם זֶה גָּדוֹל וְקָדוֹשׁ הוּא . לִשְׁבָּת־בּוֹ וְלָנוּחַ בּוֹ בְּאַהֲבָה כְּמִצְוַת רְצוֹנֶךָ . בִּרְצוֹנְךָ הָנִיחַ־לָנוּ יְיָ אֱלֹהֵינוּ שֶׁלֹּא־תְהִי צָרָה וְיָגוֹן וַאֲנָחָה בְּיוֹם מְנוּחָתֵנוּ :]

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ . יַעֲלֶה וְיָבֹא וְיַפְקֵד וְיִזָּכֵר זִכְרוֹנֵנוּ וְזִכְרוֹן אֲבוֹתֵינוּ . וְזִכְרוֹן עַמְּךָ יִשְׂרָאֵל מִשְׁיחֲךָ לְפָנֶיךָ . לִפְלֵיטָה וּלְטוֹבָה וּלְחֵן וּלְחֶסֶד וּלְרַחֲמִים וּלְחַיִּים וּלְשָׁלוֹם בְּיוֹם חַג הַמַּצּוֹת הַזֶּה .

זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה . אָמֵן .
וּפָקְדֵנוּ בוֹ לִבְרָכָה . אָמֵן :
וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים . אָמֵן .
וּבִדְבַר יְשׁוּעָה וְרַחֲמִים חוּס וְחָנֵּנוּ וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ כִּי אֵלֶיךָ עֵינֵינוּ . כִּי אֵל חַנּוּן וְרַחוּם אָתָּה : וּמֶלֶךְ עַל־כָּל־הָעוֹלָם כָּלוֹ בִּכְבוֹדֶךָ . בָּרוּךְ אַתָּה יְיָ מֶלֶךְ עַל כָּל־הָאָרֶץ וּמְקַדֵּשׁ יִשְׂרָאֵל וְהַזְּמַנִּים :

הָרַחֲמָן הוּא יְבָרֵךְ אֶת־אִשְׁתִּי וְאֶת־בָּנַי וְאֶת־בְּנוֹתַי . אוֹתָנוּ וְאֶת־כָּל־אֲשֶׁר־לָנוּ .

הָרַחֲמָן הוּא יְבָרֵךְ אֶת־בַּעַל הַבַּיִת הַזֶּה וְאֶת אִשְׁתּוֹ בַּעֲלַת הַבַּיִת הַזֶּה. אוֹתָם וְאֶת־כָּל־אֲשֶׁר לָהֶם. אוֹתָנוּ וְאֶת כָּל־אֲשֶׁר לָנוּ

וְנִמְצָא חֵן וְשֵׂכֶל טוֹב בְּעֵינֵי אֱלֹהִים וְאָדָם :

On the Sabbath:—[Be pleased, O Lord our God, to strengthen us through Thy commandments, even through the commandment of the Seventh Day, the great and holy Sabbath. Let it be a sacred day unto us, that we may rest on it according to Thy will. Oh let no trouble or sorrow disturb our day of rest.]

Our God and God of our Fathers, be Thou ever mindful of us, as Thou hast been of our fathers, so that we may find enlargement, grace, mercy, life and peace on this Feast of Unleavened Bread.

Remember us on this day in kindness. Amen.
Amen.

Visit us on this day with blessing. Amen.

Preserve us on this day unto life. Amen.

With Thy saving and gracious word have mercy upon us and save us, for unto Thee, the compassionate and merciful One, our eyes are ever turned. May the whole world acknowledge Thy sovereignty in our day. Praise be unto thee, O Lord, Ruler of all mankind.

The All-merciful, may He abundantly bless this household. Amen.

The All-merciful, may He bless the master and mistress of this house and their family, as well as ourselves and those near unto us. May we all find favor in the eyes of God and men. Amen.

הוֹדוּ לַיְיָ כִּי טוֹב · כִּי לְעוֹלָם חַסְדּוֹ : פּוֹתֵחַ
אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן : בָּרוּךְ הַגֶּבֶר
אֲשֶׁר יִבְטַח בַּייָ · וְהָיָה יְיָ מִבְטַחוֹ :
בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם · בּוֹרֵא
פְּרִי הַגָּפֶן :

Give thanks unto the Lord for He is good, His mercy endureth forever.

Thou openst Thy hand and satisfiest the needs of every living creature.

Blessed is the man who trusts in the Lord; the Lord shall be unto us for a help.

Praised art Thou, O Lord our God, King of the Universe, who hast created the fruit of the vine to gladden the hearts of men.

[*Drink the third cup of wine.*]

Psalm cxvii, cxviii. (Music, p. 39.)

הַלְלוּ אֶת־יְיָ כָּל־גּוֹיִם שַׁבְּחוּהוּ כָּל־הָאֻמִּים :
כִּי גָבַר עָלֵינוּ חַסְדּוֹ וֶאֱמֶת־יְיָ לְעוֹלָם · הַלְלוּיָהּ :

הוֹדוּ לַיְיָ כִּי טוֹב כִּי לְעוֹלָם חַסְדּוֹ :
יֹאמַר־נָא יִשְׂרָאֵל כִּי לְעוֹלָם חַסְדּוֹ :
יֹאמְרוּ נָא בֵית אַהֲרֹן כִּי לְעוֹלָם חַסְדּוֹ :
יֹאמְרוּ נָא יִרְאֵי יְיָ כִּי לְעוֹלָם חַסְדּוֹ :

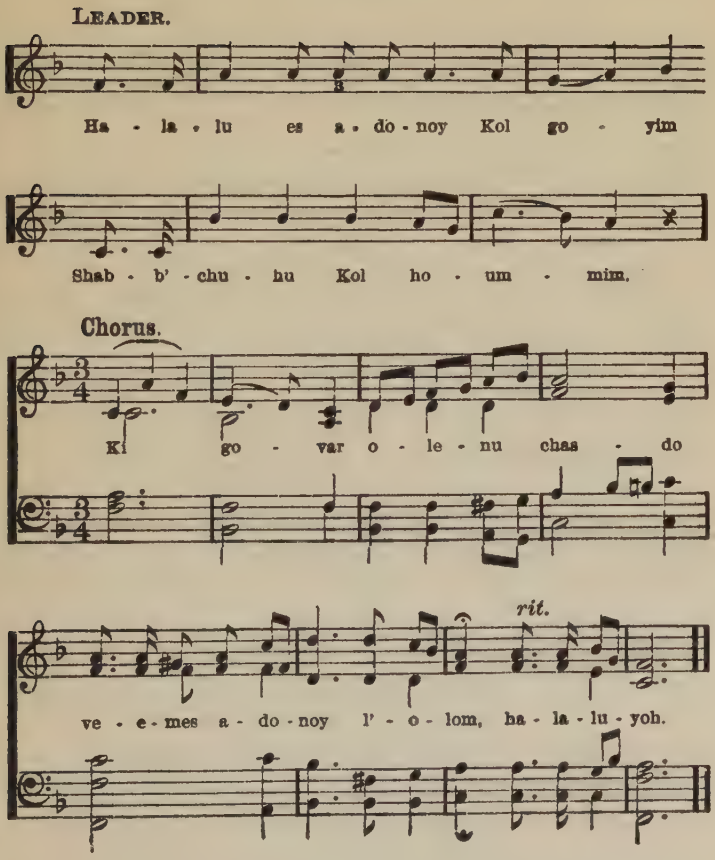
O give thanks to the Lord, for He is good; ‖ for His kindness endureth forever.

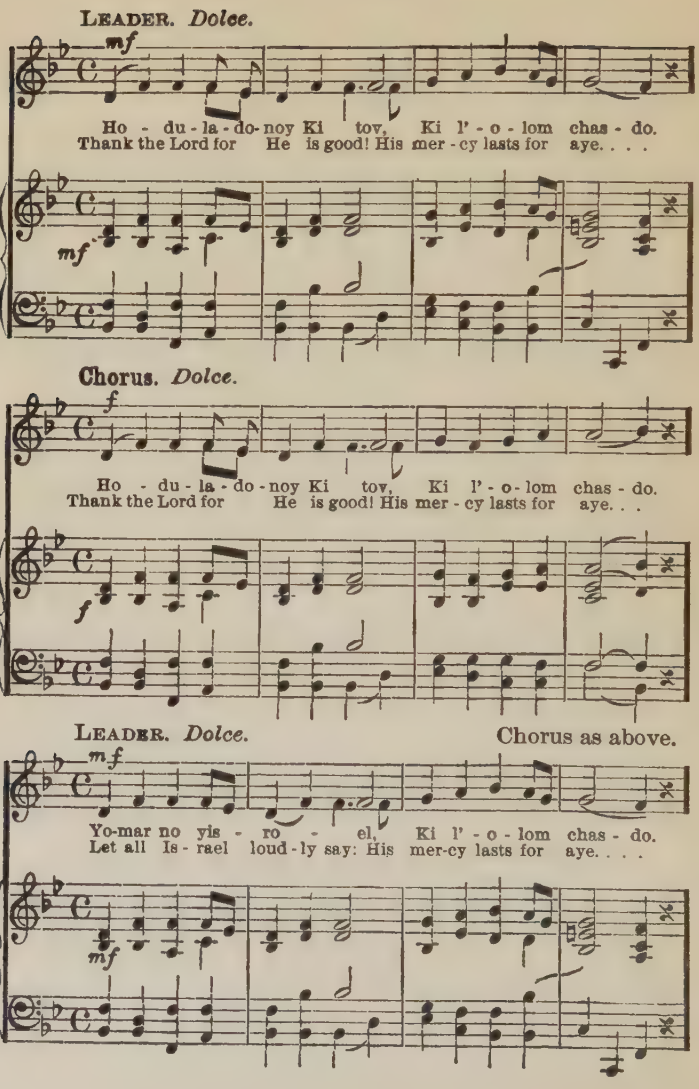
Let Israel now say,‖ His kindness endureth forever.

Let the house of Aaron now say, ‖ His kindness endureth forever.

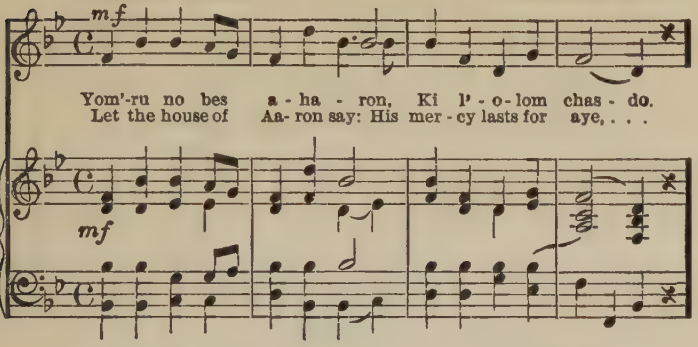
Let those who fear the Lord now say, ‖ His kindness endureth forever.

PSALM CXVII

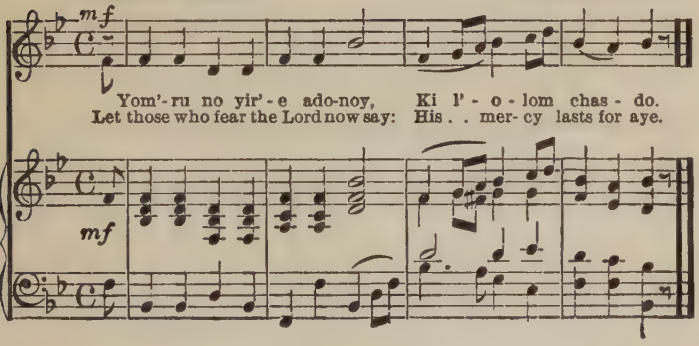

LEADER.
Ha - la - lu es a - do - noy Kol go - yim
Shab - b' - chu - hu Kol ho - um - mim.
Chorus.
Ki go - var o - le - nu chas - do
rit.
ve - e - mes a - do - noy l' - o - lom, ha - la - lu - yoh.


LEADER. Dolce.
mf
Ho - du - la - do - noy Ki tov, Ki l' - o - lom chas - do.
Thank the Lord for He is good! His mer - cy lasts for aye. . . .
mf
Chorus. Dolce.
f
Ho - du - la - do - noy Ki tov, Ki l' - o - lom chas - do.
Thank the Lord for He is good! His mer - cy lasts for aye. . .
f
LEADER. Dolce.
Chorus as above.
mf
Yo-mar no yis - ro - el, Ki l' - o - lom chas - do.
Let all Is - rael loud - ly say: His mer-cy lasts for aye. . . .
mf

LEADER. *Dolce.* Chorus as above.



LEADER. *Dolce.* Chorus as above.



Responsive Reading

מִן־הַמֵּצַר קָרָאתִי יָהּ עָנָנִי בַמֶּרְחָב־יָהּ :
יְיָ לִי לֹא אִירָא מַה־יַּעֲשֶׂה לִי אָדָם : יְיָ לִי
בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי : טוֹב לַחֲסוֹת בַּיְיָ
מִבְּטֹחַ בָּאָדָם : טוֹב לַחֲסוֹת בַּיְיָ מִבְּטֹחַ
בִּנְדִיבִים : כָּל־גּוֹיִם סְבָבוּנִי בְּשֵׁם יְיָ כִּי אֲמִילַם :
סַבּוּנִי גַם־סְבָבוּנִי בְּשֵׁם יְיָ כִּי אֲמִילַם : סַבּוּנִי
כִדְבֹרִים דֹּעֲכוּ כְּאֵשׁ קוֹצִים בְּשֵׁם יְיָ כִּי אֲמִילַם :
דָּחֹה דְחִיתַנִי לִנְפֹּל וַיְיָ עֲזָרָנִי : עָזִּי וְזִמְרָת יָהּ
וַיְהִי־לִי לִישׁוּעָה : קוֹל רִנָּה וִישׁוּעָה בְּאָהֳלֵי צַדִּיקִים
יְמִין יְיָ עֹשָׂה חָיִל : יְמִין יְיָ רוֹמֵמָה יְמִין יְיָ עֹשָׂה
חָיִל : לֹא אָמוּת כִּי־אֶחְיֶה וַאֲסַפֵּר מַעֲשֵׂי יָהּ :
יַסֹּר יִסְרַנִּי יָהּ וְלַמָּוֶת לֹא נְתָנָנִי :
פִּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק אָבֹא־בָם אוֹדֶה יָהּ :
זֶה־הַשַּׁעַר לַיְיָ צַדִּיקִים יָבֹאוּ בוֹ :
אוֹדְךָ כִּי עֲנִיתָנִי וַתְּהִי־לִי לִישׁוּעָה :
אֶבֶן מָאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה :
מֵאֵת יְיָ הָיְתָה זֹאת הִיא נִפְלָאת בְּעֵינֵינוּ :
זֶה־הַיּוֹם עָשָׂה יְיָ נָגִילָה וְנִשְׂמְחָה בוֹ :

Responsive Reading

I called upon the Lord in distress; He heard, and set me in a wide place.

The Lord is on my side, I will not fear; what can man do to me?

The Lord is my Helper; I shall triumph over all mine enemies.

It is better to trust in the Lord than to confide in man;

It is better to trust in the Lord than to confide in princes.

All the nations beset me around, but in the name of the Lord I triumphed over them.

They beset me on every side; but in the name of the Lord I triumphed over them.

They did assail me with violence to bring me down; but the Lord was my support.

The Lord is my glory and my song; for to Him I owe my salvation.

The voice of joy and salvation is in the habitations of the righteous.

The right hand of the Lord doeth valiantly; the right hand of the Lord is exalted.

I shall not die, but live, and declare the deeds of the Lord.

The Lord hath sorely chastened me, but He hath not given me over to death.

Open to me the gates of righteousness, that I may go in and praise the Lord.

This is the gate of the Lord, through which the righteous enter.

I praise Thee that Thou hast afflicted me, and it hath been my salvation.

The stone which the builders rejected hath become the chief corner-stone.

This is the Lord's doing; it is marvelous in our eyes.

This is the day which the Lord hath made; let us rejoice and be glad in it.

On no Adonoi—*Music below.*

אָנָּא יְיָ הוֹשִׁיעָה נָּא אָנָּא יְיָ הוֹשִׁיעָה נָּא :

אָנָּא יְיָ הַצְלִיחָה נָּא אָנָּא יְיָ הַצְלִיחָה נָּא :

בָּרוּךְ הַבָּא בְּשֵׁם יְיָ בֵּרַכְנוּכֶם מִבֵּית יְיָ :

אֵלִי אַתָּה וְאוֹדֶךָּ אֱלֹהַי אֲרוֹמְמֶךָּ :

הוֹדוּ לַיְיָ כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ :

Responsive Reading.

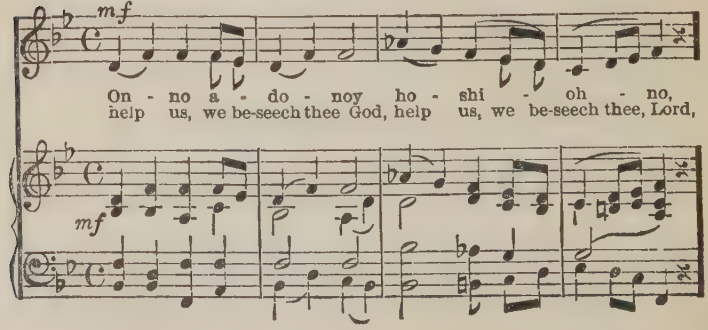
Hear, O Lord, and save us!
Hear, O Lord, and prosper us!

Blessed be he that cometh in the name of the Lord;
We bless you from the house of the Lord.

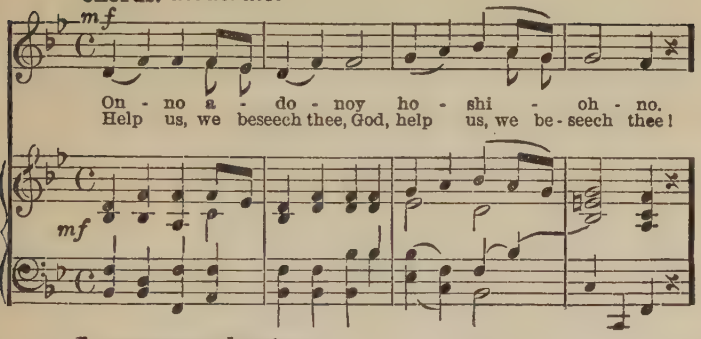
Thou art my God and I will praise Thee;
Thou art my God, I will exalt Thee.

O give thanks to the Lord, for He is good;
For His kindness endureth forever!

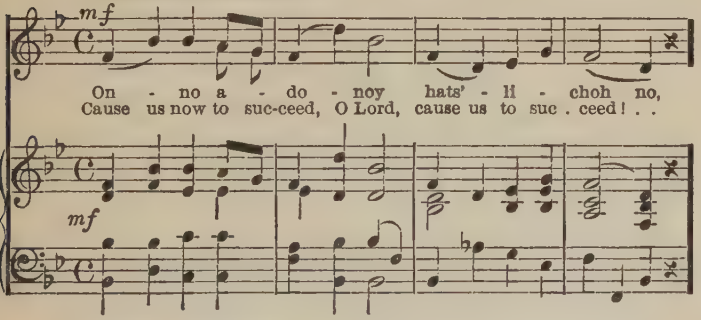
LEADER. *Moderato.*



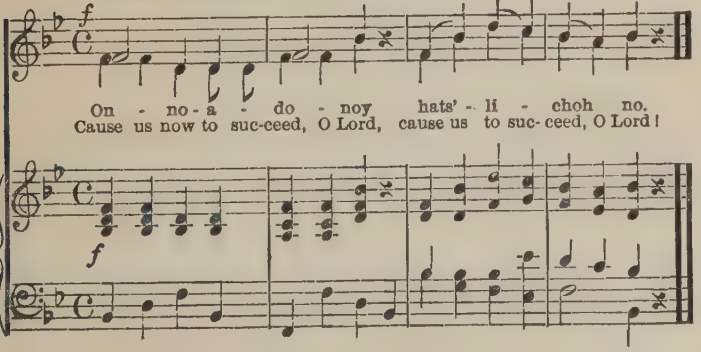
Chorus. *moderato.*



LEADER. *moderato.*



Chorus. *moderato.*



Close of the Service

[The fourth cup of wine.]

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם. בּוֹרֵא פְּרִי הַגָּפֶן׃

"Praise be to Thee, O Lord our God, King of the Universe, who hast created the fruit of the vine to gladden the hearts of men."

[The head of the house now brings the Service to a close with these words:]

The last benediction over the cup of joy has been said. May all the sentiments of praise and thanksgiving which have filled our hearts to-night be blended while we invoke God's favor on the close as upon the opening of our festive service. In this our happy home-circle, in the midst of our kindred and friends, let us bind more firmly the bonds of love and duty with words of cheer and sentiments of hope.

[In Unison.]

May God keep us safe from year to year!
May His blessing gladden our hearts!
May His countenance shine upon us and exalt our lives!
And may all the wrongs that still prevail
Be righted in the coming year, Amen!

[Drink the wine.]

Close with singing the Passover Hymns and Songs which follow and with selected Readings from the Miscellany.

God of Might, God of Right *

[Music Addir Hu.—Pages 48 and 49]

God of Might, God of Right,
Thee we give all glory;
Thine all praise in these days
As in ages hoary,
When we hear, year by year,
Freedom's wondrous story.

Now as erst, when Thou first
Did'st make proclamation,
Warning loud every proud,
Every tyrant nation,
We, Thy fame still proclaim,
Bow'd in adoration.

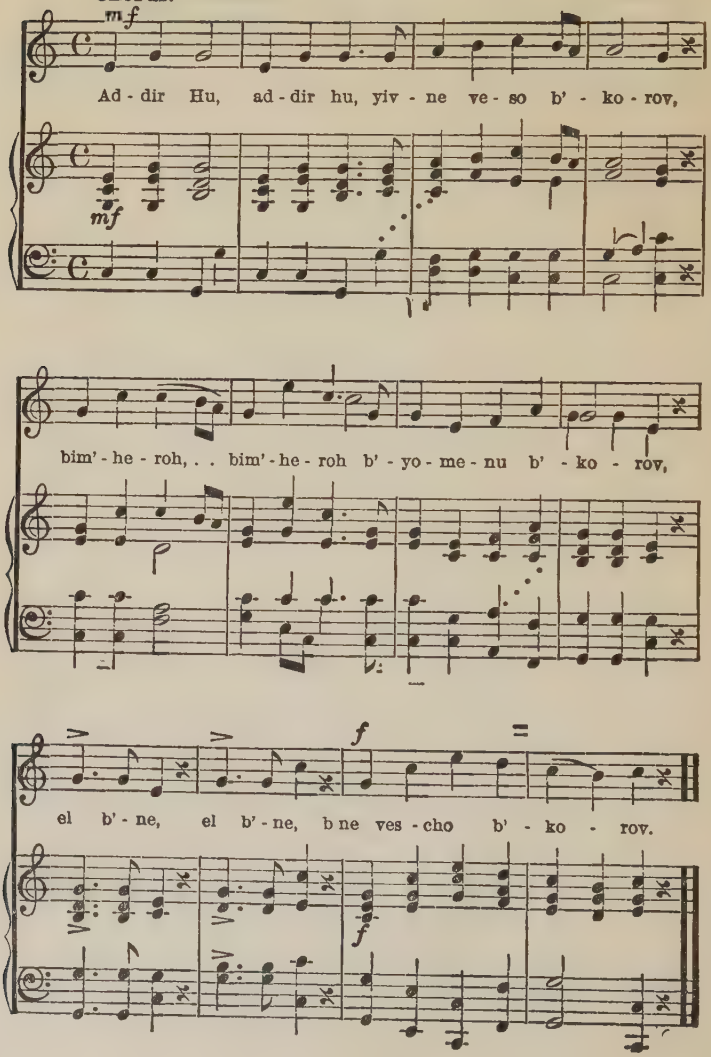
Be with all, who in thrall
To their tasks are driven;
By Thy power speed the hour
When their chains are riven;
Earth around will resound
Joyful hymns to heaven.

---

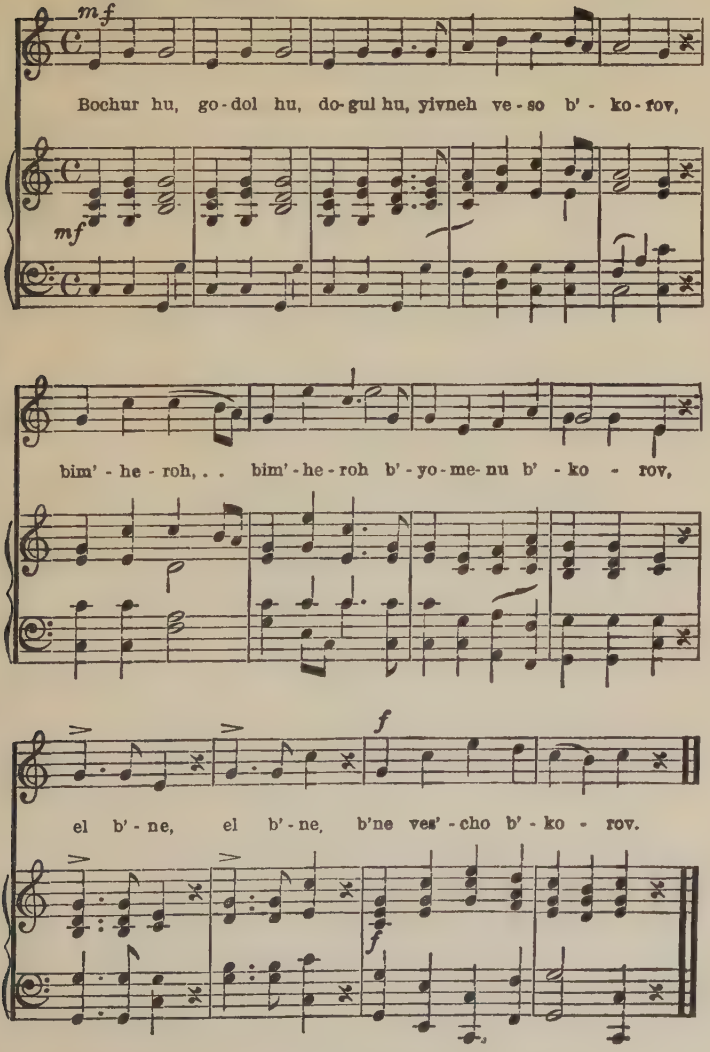
* This is one of the most popular Jewish Hymns, as much in favor as the 'Hanukkah Hymn, Moaz Zur. Its authorship is assigned to the 15th Century. In the Avignon Machzor, it is given as a general Festival Song. It has, however, come to be distinctively associated with the Passover. In the Haggadah, printed at Koenigsberg, 1644, it is specifically designated for use on this Festival.

ADDIR HU

Chorus. *Maestoso.* (Verse I.)



Chorus. *Maestoso.* (Verses 2-8.)



MISCELLANEOUS

The Passover in Music and :: Song ::

Our Passover Hope

מֵאָז מוֹשִׁיעַ . גֵּאִים תַּכְנִיעַ . לָעַד נוֹדִיעַ . גְּאֻלֵּנוּ
מֵעוֹלָם שְׁמֶךָ :

רוֹמֵם עַם־דָּךְ . נֶאֱמָן עַמָּךְ . מוֹדִים רַק־לָךְ . וְקָרְאוּ
בִּשְׁמֶךָ :

דַּלִּים שַׂגֵּב . מִפַּח אוֹרֵב . הַשְׁבֵּת אוֹיֵב . וַיַּעֲלְצוּ בְךָ
אֹהֲבֵי שְׁמֶךָ :

כַּתֵּת חֲרָבוֹת . כַּלֵּה קְרָבוֹת . יַחֵד לְבָבוֹת . לְיִרְאָה
שְׁמֶךָ :

יָרֹן חָסִיד . כִּי־יוֹם עָתִיד . תִּמְלֹךְ יָחִיד . כָּל־הָאָרֶץ
יְזַמְּרוּ שְׁמֶךָ :

In ages past our Helper Thou,
The oppressor Thou didst bend,
And still Thy Will doth rule us now,
Our Savior to the end.

A people crushed, yet firm and true,
Tho' tried by every woe;
To Thee alone our praise is due,
To Thee our thanks we owe.

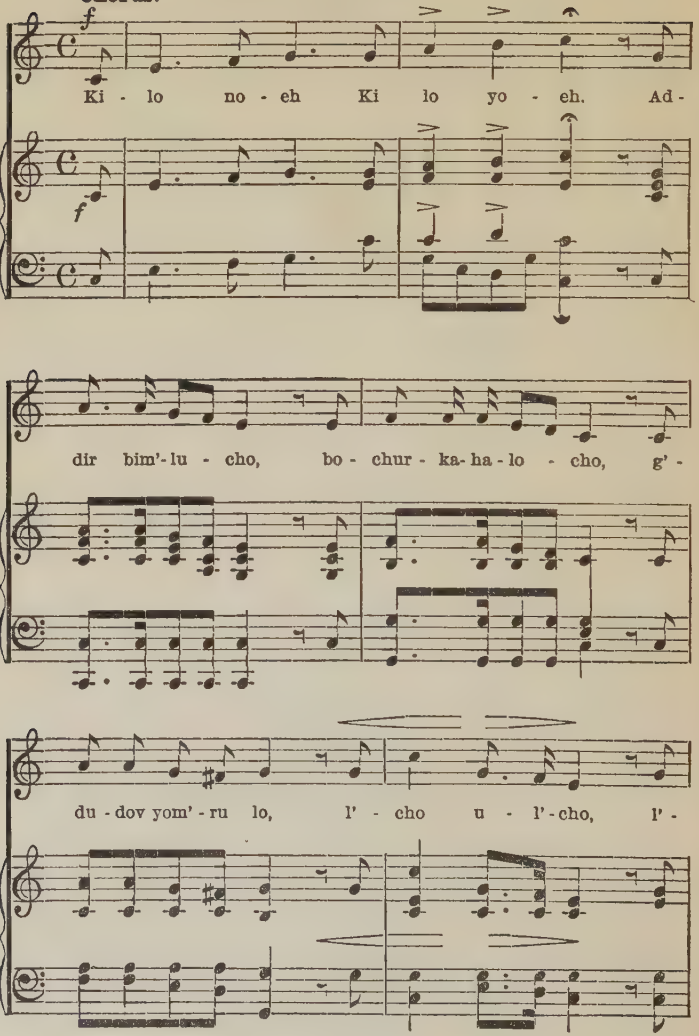
For Thou the needy dost relieve,
Our foes Thou wilt subdue,
Our failing hopes Thou wilt retrieve,
With love our hearts imbue.

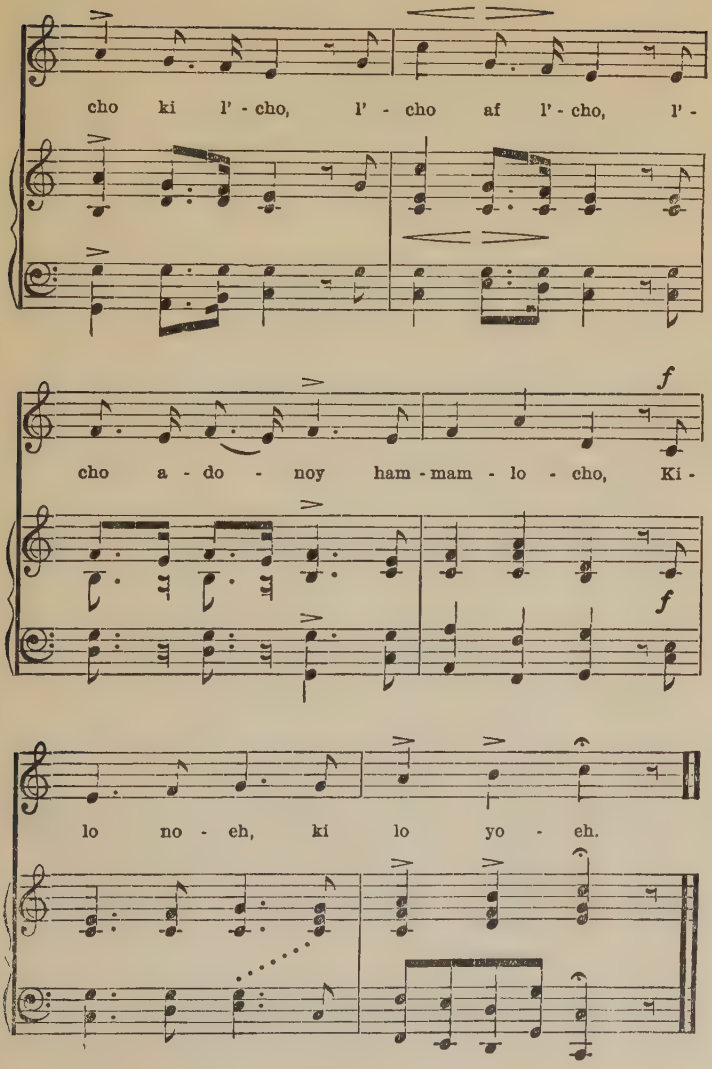
At last the sword shall broken be,
And war and strife will cease,
When love shall bind in unity
All hearts to Thee in peace.

With gladsome pledges in God's name
The future let us face,
And speed the day of Freedom's reign
O'er all the human race.

KI LO NOEH

Chorus. *Andante con moto.*




cho ki l' - cho, l' - cho af l' - cho, l' -
f
cho a - do - noy ham - mam - lo - cho, Ki -
f
lo no - eh, ki lo yo - eh.

Who knows One?*

Who knows One?

I know One: One is the God of the World.

Who knows Two?

I know Two: Two are the Tables of the Covenant; Two Tables of the Covenant. One God of the World.

Who knows Three?

I know Three: Three Patriarchs; Three Patriarchs. Two Tables of the Covenant; One God of the World.

Who knows Four?

I know Four: There were Four Mothers of Israel; Four Mothers of Israel; Three Patriarchs; Two Tables of the Covenant; One God of the World.

Who knows Five?

I know Five: There are Five Books of Moses; Five Books of Moses; Four Mothers of Israel; Three Patriarchs; Two Tables of the Covenant; One God of the World.

Who knows Six ?

I know Six: Six Days of Creation; Six Days of Creation; Five Books of Moses; Four Mothers of Israel; Three Patriarchs: Two Tables of the Covenant; One God of the World.

Who knows Seven?

I know Seven: Seven days of the week; Seven days of the week; Six days of Creation; Five Books of Moses; Four Mothers of Israel; Three Patriarchs; Two Tables of the Covenant; One God of the World.

Who knows Eight?

I know Eight: There are Eight Lights of 'Hanukkah; Eight Lights of 'Hanukkah; Seven days of the week; Six Days of Creation; Five Books of Moses; Four Mothers of Israel; Three Patriarchs; Two Tables of the Covenant; One God of the World.

Who knows Nine?

I know Nine: There are Nine Jewish Festivals; * Nine Festivals; Eight Lights of 'Hanukkah; Seven days of the week; Six Days of Creation; Five Books of Moses; Four Mothers of Israel; Three Patriarchs; Two Tables of the Covenant; One God of the World.

Who knows Ten?

I know Ten: There are Ten Commandments; Ten Commandments; Nine Festivals; Eight Lights of 'Hanukkah; Seven days of the week; Six Days of Creation; Five Books of Moses; Four Mothers of Israel; Three Patriarchs; Two Tables of the Covenant; One God of the World.

Who knows Eleven?

I know Eleven: Eleven are the Stars in Joseph's Dream; Eleven Stars; Ten Commandments; Nine Festivals; Eight Lights of 'Hanukkah; Seven days of the week; Six Days of Creation; Five Books of Moses; Four Mothers of Israel; Three Patriarchs; Two Tables of the Covenant; One God of the World.

* The nine Jewish Festivals are: Passover, Pentecost, New Year, Day of Atonement, Tabernacles, Eighth Day of Solemn Assembly, Rejoicing of the Law, 'Hanukkah, and Purim.

Who knows Twelve?

I know Twelve: The Twelve Tribes of Israel; Twelve Tribes; Eleven Stars; Ten Commandments; Nine Festivals; Eight Lights of 'Hanukkah; Seven days of the Week; Six Days of Creation; Five Books of Moses; Four Mothers of Israel; Three Patriarchs; Two Tables of the Covenant; One God of the World.

Who knows Thirteen?

I know Thirteen: There are Thirteen Attributes of God (Ex. XXXIV 6-7); Thirteen Attributes; Twelve Tribes; Eleven Stars; Ten Commandments; Nine Festivals; Eight Lights of 'Hanukkah; Seven days of the week; Six Days of Creation; Five Books of Moses; Four Mothers of Israel; Three Patriarchs; Two Tables of the Covenant; One God of the World.

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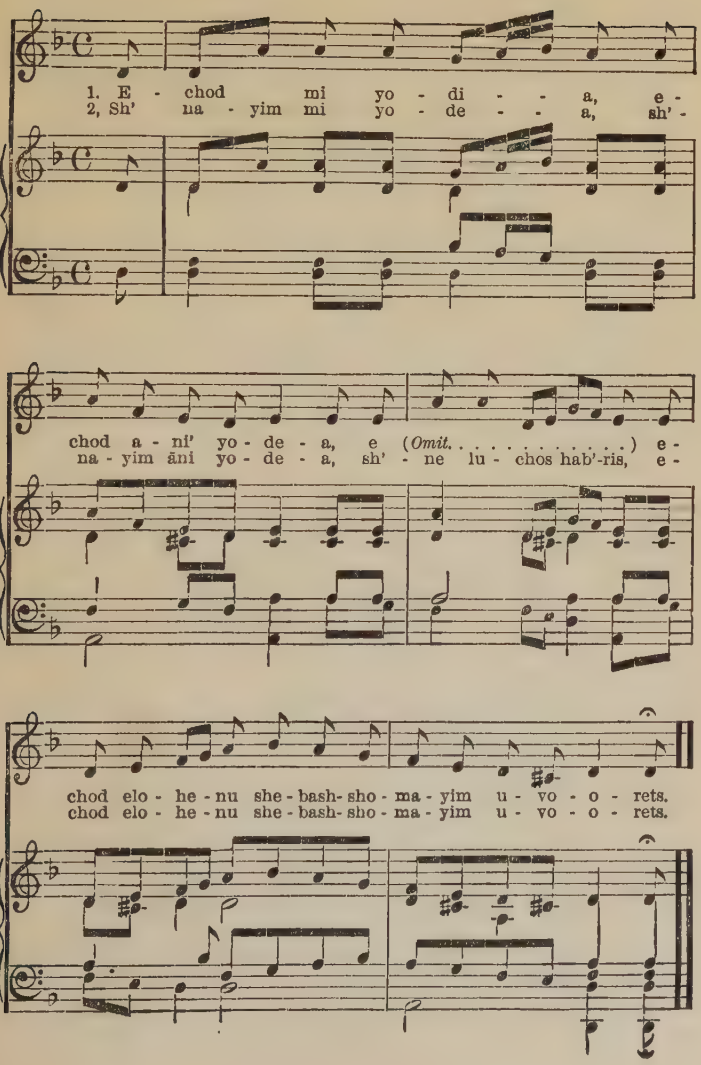
* NOTE.—This composition and its companion 'Had Gadya, "the Story of the only Kid," are Hebrew folk-songs. It is to be regretted first, that they have ever been preserved as anything else; second, that they alone have been preserved from what we cannot but assume was a large literature of the same character. The selection of "Who knows one?" as especially adapted for the Seder, is due to the fact that it emphasizes one of the great principles of Judaism, viz: The Unity of God. (A. A. Green, Revised Haggadah, London, 1898.)

This festal table song has interesting parallels in the folk-songs of Germany, England and other countries and in the Church Songs of the English and Greek Churches (Geo. A. Kohut, "Passover Rhymes and their Parallels," N. Y., 1903). A peculiar feature of this rhyme is that it proceeds to the "unlucky number thirteen," and stops there, as if to make the Jew feel that for him thirteen (the numerical equivalent of the word E'had—One) is a holy and therefore lucky number (Dr. K. Kohler, Jew. Enc.). In the above version some changes have been introduced. This song is written in riddle form. In his "Jewish Life of the Middle Ages," Israel Abrahams makes special reference to it among the riddles which were characteristic of Jewish table amusements.


1. E - chod mi yo - di - - a, e -
2, Sh' na - yim mi yo - de - - a, sh' -
chod a - ni' yo - de - a, e (Omit. . . . .) e -
na - yim ăni yo - de - a, sh' - ne lu - chos hab'-ris, e -
chod elo - he - nu she - bash- sho - ma - yim u - vo - o - rets.
chod elo - he - nu she - bash- sho - ma - yim u - vo - o - rets.

אֶחָד מִי יוֹדֵעַ . אֶחָד אֲנִי יוֹדֵעַ . אֶחָד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ :

שְׁנַיִם מִי יוֹדֵעַ . שְׁנַיִם אֲנִי יוֹדֵעַ . שְׁנֵי לֻחוֹת הַבְּרִית . אֶחָד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ :

שְׁלֹשָׁה מִי יוֹדֵעַ . שְׁלֹשָׁה אֲנִי יוֹדֵעַ . שְׁלֹשָׁה אָבוֹת . שְׁנֵי לֻחוֹת הַבְּרִית . אֶחָד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ :

אַרְבַּע מִי יוֹדֵעַ . אַרְבַּע אֲנִי יוֹדֵעַ . אַרְבַּע אִמָּהוֹת . שְׁלֹשָׁה אָבוֹת . שְׁנֵי לֻחוֹת הַבְּרִית . אֶחָד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ :

חֲמִשָּׁה מִי יוֹדֵעַ . חֲמִשָּׁה אֲנִי יוֹדֵעַ . חֲמִשָּׁה חֻמְשֵׁי תוֹרָה . אַרְבַּע אִמָּהוֹת . שְׁלֹשָׁה אָבוֹת . שְׁנֵי לֻחוֹת הַבְּרִית . אֶחָד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ :

שִׁשָּׁה מִי יוֹדֵעַ . שִׁשָּׁה אֲנִי יוֹדֵעַ . שִׁשָּׁה סִדְרֵי מִשְׁנָה . חֲמִשָּׁה חֻמְשֵׁי תוֹרָה . אַרְבַּע אִמָּהוֹת . שְׁלֹשָׁה אָבוֹת . שְׁנֵי לֻחוֹת הַבְּרִית . אֶחָד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ :

שִׁבְעָה מִי יוֹדֵעַ . שִׁבְעָה אֲנִי יוֹדֵעַ . שִׁבְעָה יְמֵי שַׁבְּתָא . שִׁשָּׁה סִדְרֵי מִשְׁנָה . חֲמִשָּׁה חֻמְשֵׁי תוֹרָה . אַרְבַּע אִמָּהוֹת . שְׁלֹשָׁה אָבוֹת . שְׁנֵי לֻחוֹת הַבְּרִית . אֶחָד

אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ:

שְׁמוֹנָה מִי יוֹדֵעַ. שְׁמוֹנָה אֲנִי יוֹדֵעַ. שְׁמוֹנָה יְמֵי מִילָה. שִׁבְעָה יְמֵי שַׁבְּתָא. שִׁשָּׁה סִדְרֵי מִשְׁנָה. חֲמִשָּׁה חֻמְשֵׁי תוֹרָה. אַרְבַּע אִמָּהוֹת. שְׁנֵי לֻחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ:

תִּשְׁעָה מִי יוֹדֵעַ. תִּשְׁעָה אֲנִי יוֹדֵעַ. תִּשְׁעָה יַרְחֵי לֵידָה. שְׁמוֹנָה יְמֵי מִילָה. שִׁבְעָה יְמֵי שַׁבְּתָא. שִׁשָּׁה סִדְרֵי מִשְׁנָה. חֲמִשָּׁה חֻמְשֵׁי תוֹרָה. אַרְבַּע אִמָּהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לֻחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ:

עֲשָׂרָה מִי יוֹדֵעַ. עֲשָׂרָה אֲנִי יוֹדֵעַ. עֲשָׂרָה דִבְּרַיָּא. תִּשְׁעָה יַרְחֵי לֵידָה. שְׁמוֹנָה יְמֵי מִילָה. שִׁבְעָה יְמֵי שַׁבְּתָא. שִׁשָּׁה סִדְרֵי מִשְׁנָה. חֲמִשָּׁה חֻמְשֵׁי תוֹרָה. אַרְבַּע אִמָּהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לֻחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ:

אַחַד עָשָׂר מִי יוֹדֵעַ. אַחַד עָשָׂר אֲנִי יוֹדֵעַ. אַחַד עָשָׂר כּוֹכְבַיָּא. עֲשָׂרָה דִבְּרַיָּא. תִּשְׁעָה יַרְחֵי לֵידָה. שְׁמוֹנָה יְמֵי מִילָה. שִׁבְעָה יְמֵי שַׁבְּתָא. שִׁשָּׁה סִדְרֵי מִשְׁנָה. חֲמִשָּׁה חֻמְשֵׁי תוֹרָה. אַרְבַּע אִמָּהוֹת. שְׁלֹשָׁה אָבוֹת. שְׁנֵי לֻחוֹת הַבְּרִית. אֶחָד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ:

שְׁנֵים עָשָׂר מִי יוֹדֵעַ. שְׁנֵים עָשָׂר אֲנִי יוֹדֵעַ. שְׁנֵים

עָשָׂר שִׁבְטַיָּא . אַחַד עָשָׂר כּוֹכְבַיָּא . עֲשָׂרָה דִּבְּרַיָּא .
תִּשְׁעָה יַרְחֵי לֵידָה . שְׁמוֹנָה יְמֵי מִילָה . שִׁבְעָה יְמֵי
שַׁבְּתָא . שִׁשָּׁה סִדְרֵי מִשְׁנָה . חֲמִשָּׁה חֻמְשֵׁי תוֹרָה .
אַרְבַּע אִמָּהוֹת . שְׁלֹשָׁה אָבוֹת . שְׁנֵי לֻחוֹת הַבְּרִית .
אֶחָד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ :

שְׁלֹשָׁה עָשָׂר מִי יוֹדֵעַ . שְׁלֹשָׁה עָשָׂר אֲנִי יוֹדֵעַ .
שְׁלֹשָׁה עָשָׂר מִדַּיָּא . שְׁנֵים עָשָׂר שִׁבְטַיָּא . אַחַד עָשָׂר
כּוֹכְבַיָּא . עֲשָׂרָה דִּבְּרַיָּא . תִּשְׁעָה יַרְחֵי לֵידָה . שְׁמוֹנָה
יְמֵי מִילָה . שִׁבְעָה יְמֵי שַׁבְּתָא . שִׁשָּׁה סִדְרֵי מִשְׁנָה .
חֲמִשָּׁה חֻמְשֵׁי תוֹרָה . אַרְבַּע אִמָּהוֹת . שְׁלֹשָׁה אָבוֹת .
שְׁנֵי לֻחוֹת הַבְּרִית . אֶחָד אֱלֹהֵינוּ שֶׁבַּשָּׁמַיִם וּבָאָרֶץ :

'Had Gadya—A Kid, A Kid*

A kid, a kid, my father bought
For two pieces of money;
A kid, a kid.

Then came the cat and ate the kid;
That my father bought
For two pieces of money;
Then came the dog and bit the cat;
That ate the kid;
That my father bought
For two pieces of money.

Then came the staff and beat the dog;
That bit the cat;
That ate the kid;
That my father bought
For two pieces of money.

* This was long regarded as an allegorical version of the principle of "Jus talionis," the "Law of Retaliation" (Ex. XXI: 24, 25). It is in fact simply a Jewish nursery-rhyme, known to have been borrowed from, or fashioned after, a popular German ballad, the prototype of which seems to have been an old French song.

According to the commentators, the legend illustrates how the people of Israel were for centuries oppressed and persecuted by all the nations of antiquity and how the oppressors all perished one by one and how Israel, the oppressed, survived. The allegorical explanation of the story is this: The *kid* symbolizes the Hebrew Nation; YAH being the *father* who bought or redeemed His people through Moses and Aaron (the two pieces of money) from Egypt. The *cat* is Assyria, conqueror of Israel. The *dog* is Babylonia, the next to oppress the Jews. The *staff* stands for Persia; the *fire* for Macedonia; the *water* for Rome; the *ox* for the Saracens, who conquered Palestine; the *slaughterer* for the Crusaders; the *Angel of Death* for the Turk now ruling over Palestine; and finally *the Most Holy* for the principle of eternal justice to vindicate Israel—the *one only kid* of the allegory. (Geo. A. Kohut, Some Passover Rhymes and their Parallels. N. Y. 1903.)

Then came the fire and burned the staff;
That beat the dog;
That bit the cat;
That ate the kid;
That my father bought
For two pieces of money.

Then came the water and quenched the fire;
That burned the staff;
That beat the dog;
That bit the cat;
That ate the kid;
That my father bought
For two pieces of money.

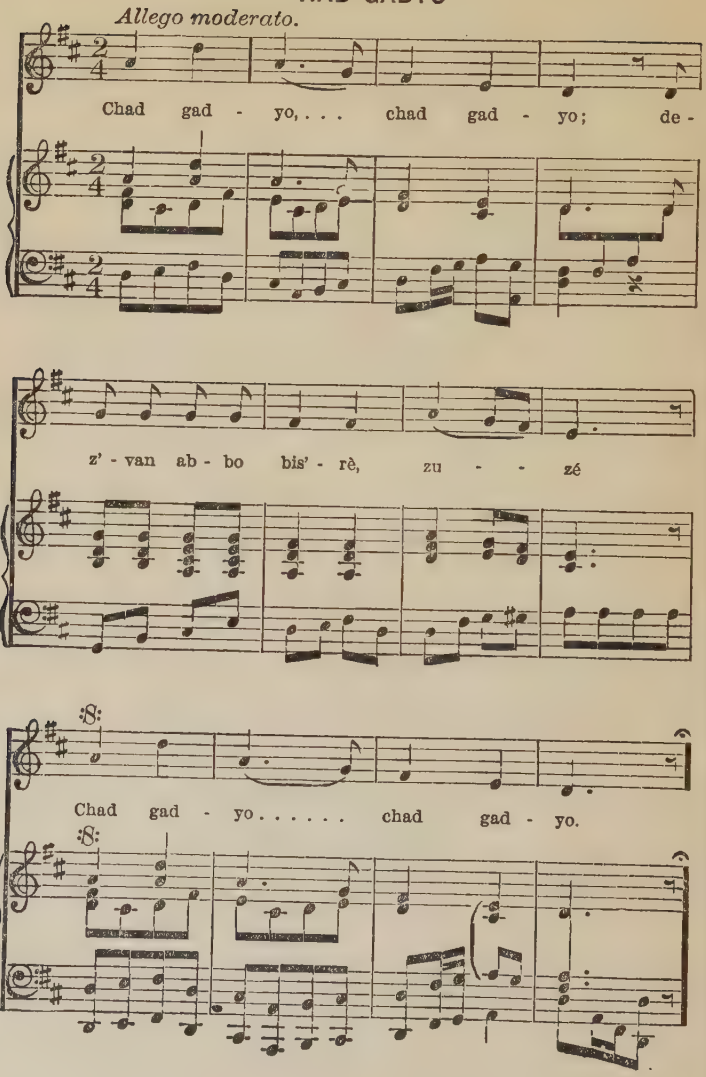
Then came the ox and drank the water;
That quenched the fire;
That burned the staff;
That beat the dog;
That bit the cat;
That ate the kid;
That my father bought
For two pieces of money.

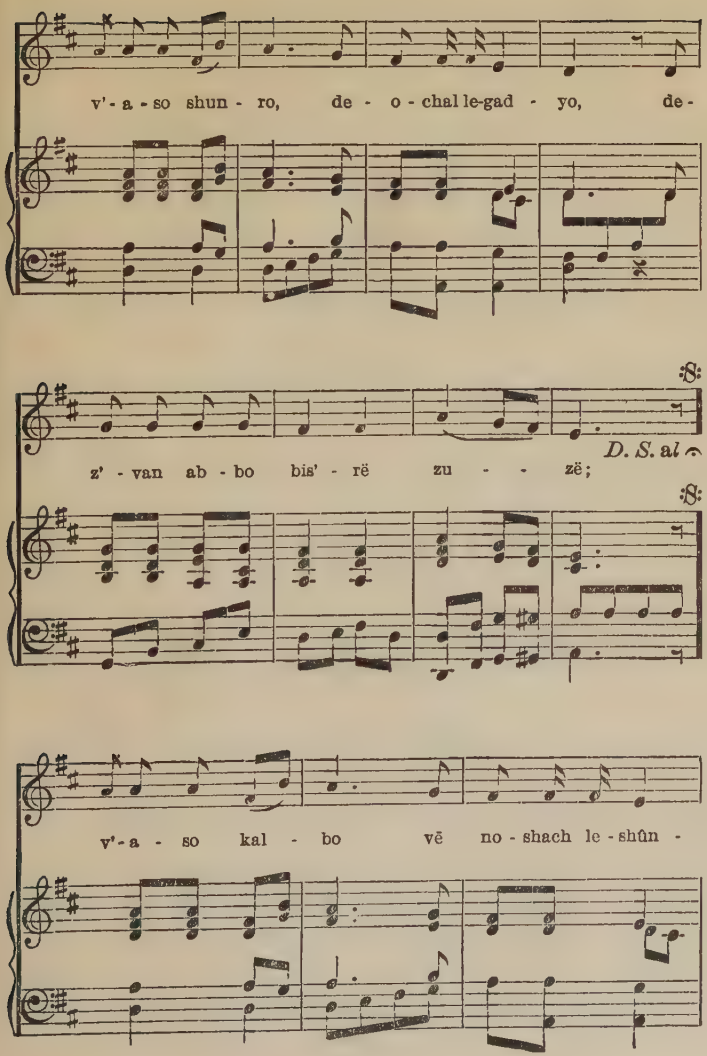
Then came the butcher and slew the ox;
That drank the water;
That quenched the fire;
That burned the staff;
That beat the dog;
That bit the cat;
That ate the kid;
That my father bought
For two pieces of money.

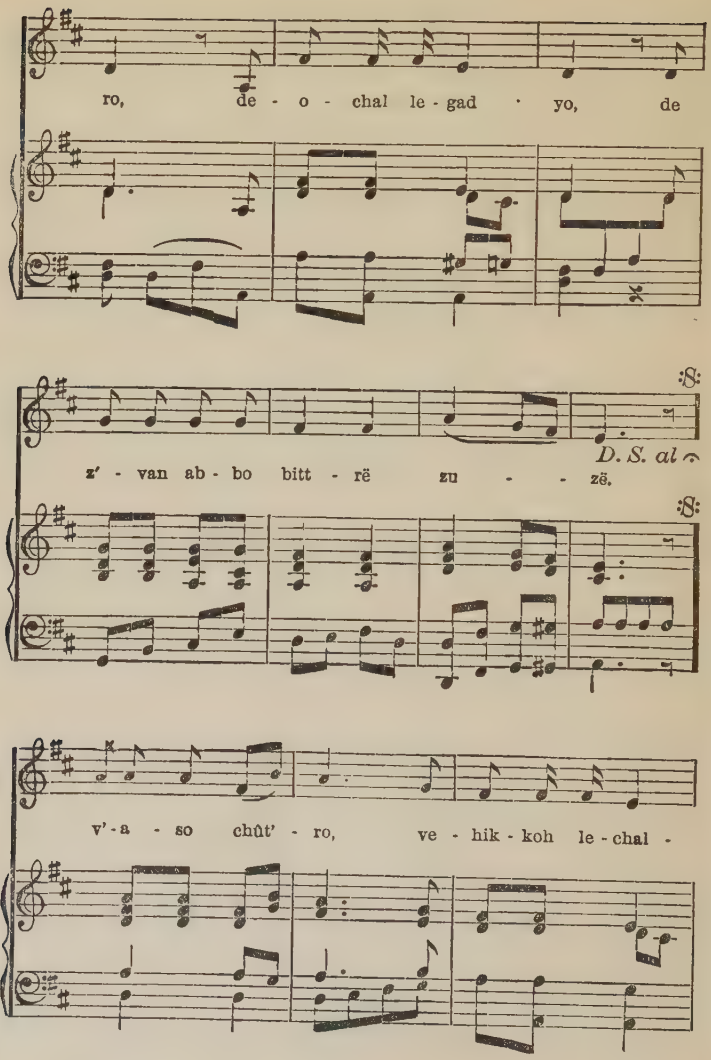
Then came the Angel of Death and killed the butcher;
That slew the ox;
That drank the water;
That quenched the fire;
That burned the staff
That beat the dog;
That bit the cat;
That ate the kid;
That my father bought
For two pieces of money.

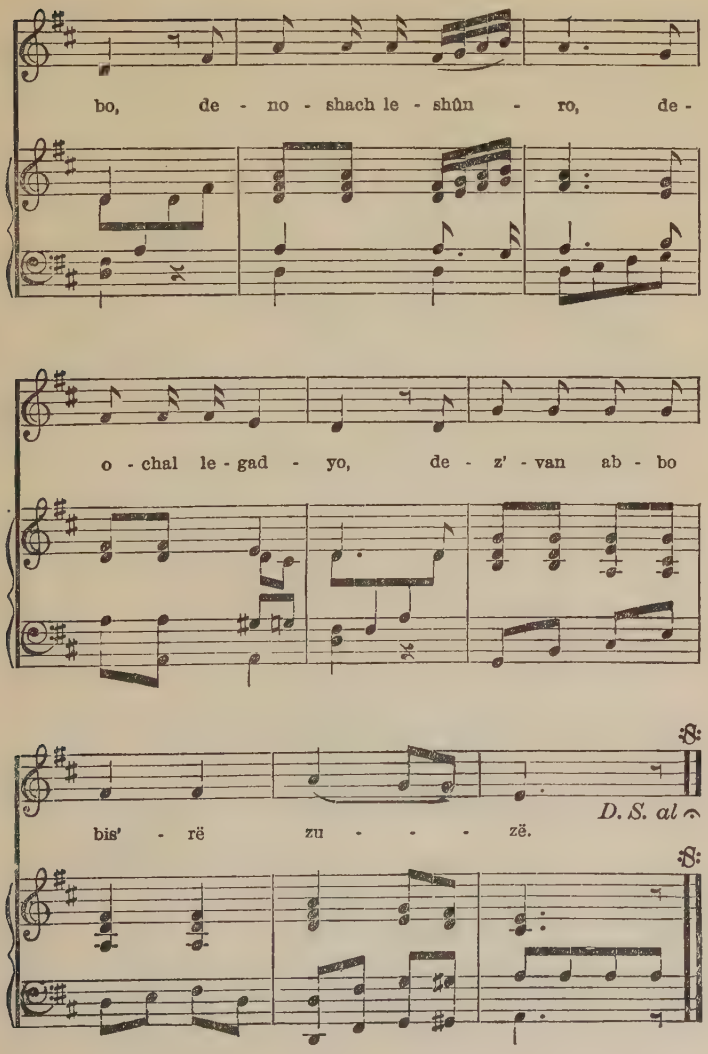
Then came the Holy One, blessed be He, and killed
the Angel of Death;
That killed the butcher;
That slew the ox;
That drank the water;
That quenched the fire;
That burned the staff;
That beat the dog;
That bit the cat;
That ate the kid;
That my father bought
For two pieces of money.

'HAD GADYO


Allego moderato.
Chad gad - yo, . . . chad gad - yo; de -
z' - van ab - bo bis' - rè, zu - - zé
Chad gad - yo . . . . . chad gad - yo.


v'-a-so shun-ro, de-o-chal le-gad-yo, de-
z'-van ab-bo bis'-rë zu-zë;
D. S. al
v'-a-so kal-bo vē no-shach le-shûn-


ro, de - o - chal le - gad · yo, de
z' - van ab - bo bitt - rë zu - - zë,
D. S. al
v' - a - so chût' - ro, ve - hik - koh le - chal -


bo, de - no - shach le - shûn - ro, de -
o - chal le - gad - yo, de - z' - van ab - bo
D. S. al
bis' - rë zu - - - zë.

'Had Gadya

חַד גַּדְיָא חַד גַּדְיָא דְּזַבִּן אַבָּא בִּתְרֵי זוּזֵי חַד גַּדְיָא חַד גַּדְיָא:

וַאֲתָא שׁוּנְרָא וְאָכַל לְגַדְיָא דְּזַבִּן אַבָּא בִּתְרֵי זוּזֵי. חַד גַּדְיָא חַד גַּדְיָא:

וַאֲתָא כַּלְבָּא. וְנָשַׁךְ לְשׁוּנְרָא. דְּאָכַל לְגַדְיָא. דְּזַבִּן אַבָּא בִּתְרֵי זוּזֵי. חַד גַּדְיָא חַד גַּדְיָא:

וַאֲתָא חוּטְרָא. וְהִכָּה לְכַלְבָּא דְּנָשַׁךְ לְשׁוּנְרָא. דְּאָכַל לְגַדְיָא דְּזַבִּן אַבָּא בִּתְרֵי זוּזֵי. חַד גַּדְיָא חַד גַּדְיָא:

וַאֲתָא נוּרָא. וְשָׂרַף לְחוּטְרָא. דְּהִכָּה לְכַלְבָּא. דְּנָשַׁךְ לְשׁוּנְרָא. דְּאָכַל לְגַדְיָא. דְּזַבִּן אַבָּא בִּתְרֵי זוּזֵי. חַד גַּדְיָא חַד גַּדְיָא:

וַאֲתָא מַיָּא. וְכָבָה לְנוּרָא. דְּשָׂרַף לְחוּטְרָא. דְּהִכָּה לְכַלְבָּא. דְּנָשַׁךְ לְשׁוּנְרָא. דְּאָכַל לְגַדְיָא. דְּזַבִּן אַבָּא בִּתְרֵי זוּזֵי. חַד גַּדְיָא חַד גַּדְיָא:

וַאֲתָא תוֹרָא. וְשָׁתָא לְמַיָּא. דְּכָבָה לְנוּרָא. דְּשָׂרַף לְחוּטְרָא. דְּהִכָּה לְכַלְבָּא. דְּנָשַׁךְ לְשׁוּנְרָא. דְּאָכַל לְגַדְיָא. דְּזַבִּן אַבָּא בִּתְרֵי זוּזֵי. חַד גַּדְיָא חַד גַּדְיָא:

וַאֲתָא הַשּׁוֹחֵט. וְשָׁחַט לְתוֹרָא. דְּשָׁתָא לְמַיָּא. דְּכָבָה לְנוּרָא. דְּשָׂרַף לְחוּטְרָא. דְּהִכָּה לְכַלְבָּא. דְּנָשַׁךְ לְשׁוּנְרָא. דְּאָכַל לְגַדְיָא דְּזַבִּן אַבָּא בִּתְרֵי זוּזֵי. חַד גַּדְיָא חַד גַּדְיָא

וַאֲתָא מַלְאַךְ הַמָּוֶת . וְשָׁחַט לְשׁוֹחֵט . דְּשָׁחַט לְתוֹרָא.
דְּשָׁתָא לְמַיָּא . דְּכָבָה לְנוּרָא . דְּשָׂרַף לְחוּטְרָא . דְּהִכָּה
לְכַלְבָּא . דְּנָשַׁךְ לְשׁוּנְרָא . דְּאָכַל לְגַדְיָא . דְּזַבִּן אַבָּא
בִּתְרֵי זוּזֵי . חַד גַּדְיָא חַד גַּדְיָא :

וַאֲתָא הַקָּדוֹשׁ בָּרוּךְ הוּא . וְשָׁחַט לְמַלְאַךְ הַמָּוֶת .
דְּשָׁחַט לְשׁוֹחֵט . דְּשָׁחַט לְתוֹרָא . דְּשָׁתָא לְמַיָּא . דְּכָבָא
לְנוּרָא . דְּשָׂרַף לְחוּטְרָא . דְּהִכָּה לְכַלְבָּא . דְּנָשַׁךְ
לְשׁוּנְרָא . דְּאָכַל לְגַדְיָא . דְּזַבִּן אַבָּא בִּתְרֵי זוּזֵי . חַד
גַּדְיָא חַד גַּדְיָא :

Ba'Chazi Chalaylah*

"AND IT CAME TO PASS AT MIDNIGHT."*

Unto God let praise be brought
For the wonders He hath wrought—
Response: At the solemn hour of midnight.

All the earth was sunk in night
When God said "Let there be light!"
Resp.: Thus the day was formed from midnight.

So was primal man redeemed
When the light of reason gleamed
Resp.: Through the darkness of the midnight.

To the Patriarch, God revealed
The true faith, so long concealed
Resp.: By the darkness of the midnight.

* As far as is known, the first poet who introduced rhyme into neo-Hebraic poetry was a certain Jannai, probably an inhabitant of Palestine in the seventh century. Though he was a prolific writer, only seven short examples of his verse remain. One of these is the popular hymn "It was at Midnight," which is still recited by German Jews at the home service on the first eve of Passover. It recounts in order the deliverances, which according to the Midrash were wrought for Israel at midnight, from Abraham's victory over the four Kings (Gen. XIV : 15) to the wakefulness of Ahasuerus, the crisis in the Book of Esther. (Israel Abrahams—"Chapters in Jewish Literature.")

But this truth was long obscured
By the slavery endured
Resp.: In the black Egyptian midnight.

Till the messengers of light
Sent by God, dispelled the night,
Resp.: And it came to pass at midnight.

Then the people God had freed
Pledged themselves His Law to heed,
Resp.: And it came to pass at midnight.

When they wandered from the path
Of the Lord, His righteous wrath
Resp.: Hurled them into darkest midnight.

But the Prophets' burning word
By repentant sinners heard
Resp.: Called them back from darkest midnight.

God a second time decreed
That His people should be freed
Resp.: From the blackness of the midnight.

Songs of praise to God ascend,
Festive lights their glory lend
Resp.: To illuminate the midnight.

Soon the night of exile falls
And within the Ghetto walls
Resp.: Israel groans in dreary midnight.

Anxiously with God they plead,
Who still trust His help in need,
Resp.: In the darkest hour of midnight.

And He hears their piteous cry:
"Wait! be strong, my help is nigh,
Resp.: For 'tis past, the long-drawn midnight.

"Tenderly I cherished you
For a service great and true
Resp.: For 'tis past, the long-drawn midnight."

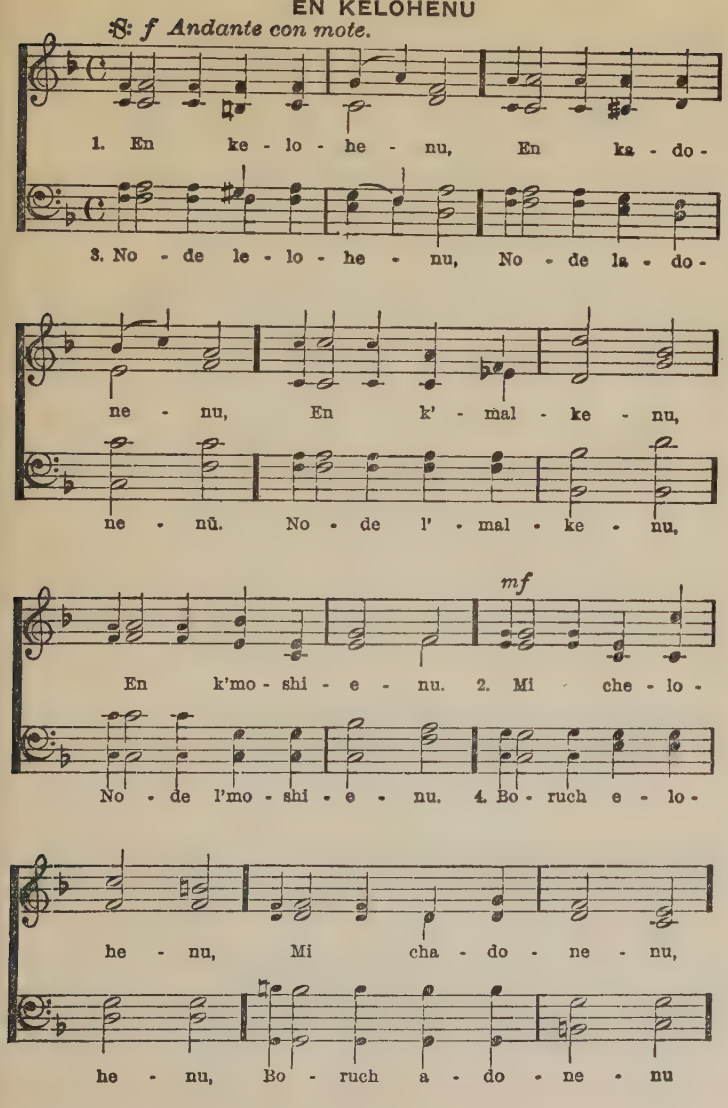
O, Thou Guardian of the Right
Lead us onward to the light
Resp.: From the darkness of the midnight.

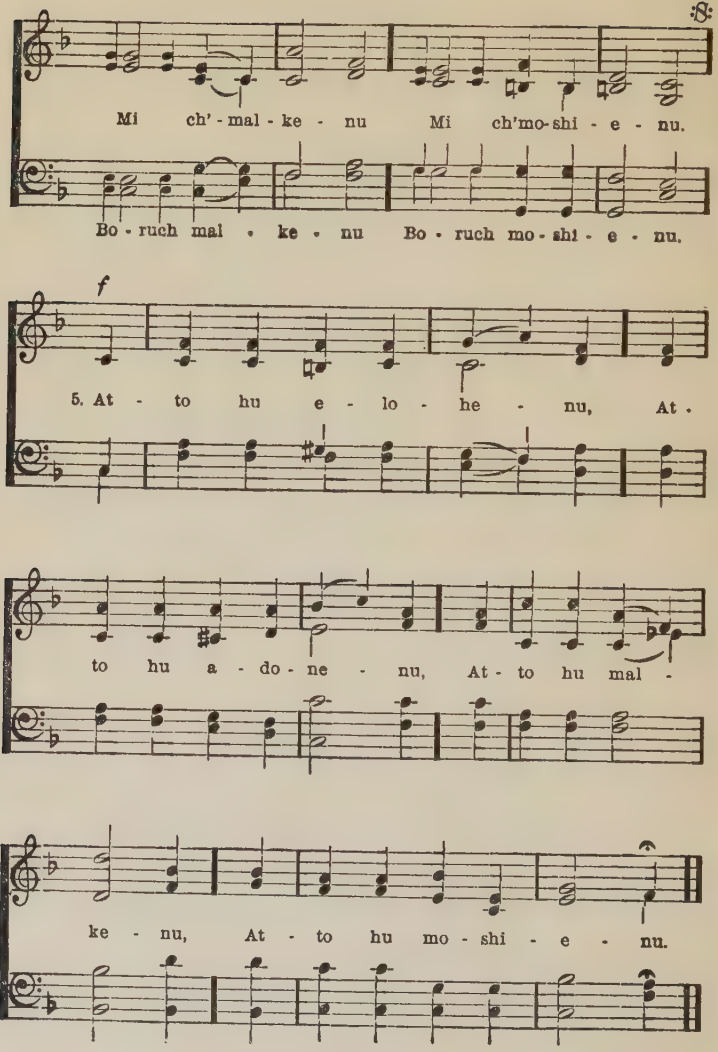
Father, let the day appear
When all men Thy name revere
Resp.: And Thy light dispels the midnight.

When no longer shall the foe
From th' oppressed wring cries of woe
Resp.: In the darkness of the midnight.

But Thy love all hearts shall sway
And Thy light drive gloom away
Resp.: And to midday change the midnight.

EN KELOHENU


f Andante con mote.
1. En ke - lo - he - nu, En ka - do -
3. No - de le - lo - he - nu, No - de la - do -
ne - nu, En k' - mal - ke - nu,
ne - nū. No - de l' - mal - ke - nu,
mf
En k'mo - shi - e - nu. 2. Mi - che - lo -
No - de l'mo - shi - e - nu. 4. Bo - ruch e - lo -
he - nu, Mi cha - do - ne - nu,
he - nu, Bo - ruch a - do - ne - nu


Mi ch'-mal-ke-nu Mi ch'mo-shi-e-nu.
Bo-ruch mal-ke-nu Bo-ruch mo-shi-e-nu.
f
5. At-to hu e-lo-he-nu, At-
to hu a-do-ne-nu, At-to hu mal-
ke-nu, At-to hu mo-shi-e-nu.

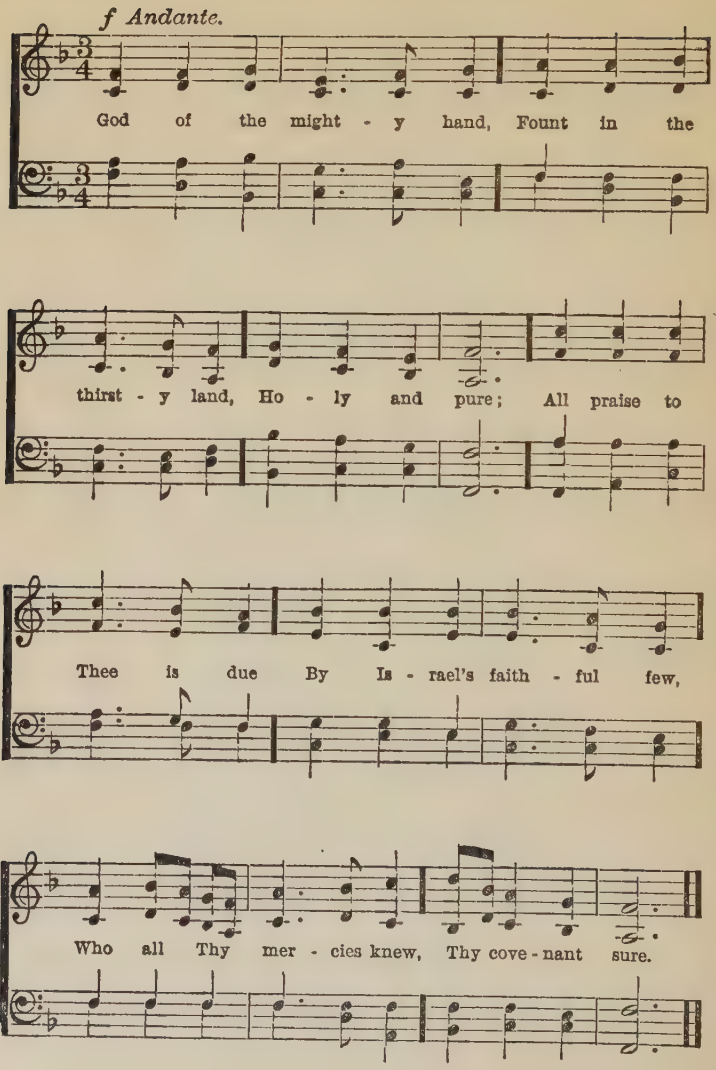
Hymn

Tune: America.

God of the mighty hand,
Fount in the thirsty land,
  Holy and pure;
All praise to Thee is due
By Israel's faithful few,
Who all Thy mercies knew,
  Thy covenant sure.

Thou, like a cloud of light,
Leading by day and night,
  Thy wandering fold
Saved from oppression dire,
From wrathful sword and fire,
Thy praise our hearts inspire,
  Now, as of old.

O God of truth and right,
Still lead Thou by Thy light,
  Thy children all.
Soon may all nations know,
All sects and creeds below,
To Thee their praise they owe,
  On Thee to call.


f Andante.
God of the might - y hand, Fount in the
thirst - y land, Ho - ly and pure; All praise to
Thee is due By Is - rael's faith - ful few,
Who all Thy mer - cies knew, Thy cove - nant sure.

Passover in History and Tradition

The Passover in Egypt

The land of the Pharaohs, the scene of Israel's bondage and redemption, is indissolubly linked with the traditions of Israel. Traditions and evidence from the monuments seem to justify the opinion that Abraham, and, later, Jacob and his sons, went down to Egypt to buy provisions when there was famine in Canaan. The Hyksos (the Shepherd Princes), who were foreign invaders and had come from Mesopotamia, then ruled Lower Egypt. The priests hated the Hyksos, because they had expelled the native princes. The Hyksos in turn were driven out, and the new dynasty oppressed the people of Israel on account of their former association with the Shepherd princes. This explains the opening chapter in the Book of Exodus where mention is made of oppressive measures adopted by the new King against the children of Israel. The name of the Pharaoh of the oppression is Rameses II, or the Great, the son of Seti I. Rameses was of Nubian descent. He lived from 1324 to 1258 B.C. and ruled 67 years. Upon the hapless slaves he had imposed the task of making bricks and of building treasure-cities. The bricks were made of mud, and straw was necessary to give cohesion to it. When the tale of bricks was incomplete the slaves were cruelly beaten by their task master. Later, as an additional hardship, the straw was withheld, and they had to gather the straw and deliver the same number of bricks as heretofore. The Bible speaks of Pithom and Rameses, as being built by the Israelites. These

cities stored the tribute brought home by Rameses from his wars, and formed also commissariat stores for the large armies about to return from Syria. Excavations on the site of these two cities have brought to light many tablets bearing the name of Rameses. Menephtah, the son of Rameses, is the name of the King under whose reign the Israelites left Egypt. During his rule the Libyan tribes had invaded the Western portion of Lower Egypt. Probably it was then that the watch over the Israelites was removed. On his return Menephtah pursued the fleeing slaves. It is hardly to be expected that there should be any record of the successful flight of the Israelites in the Egyptian sources.

(*See: Light from the East. C. J. Ball, London*, 1899.)

Moses

In Egypt, which enjoyed a high civilization centuries before the time of Abraham, was born the greatest of men—Moses, the son of Amram. Though reared in the luxury and splendor of an Oriental Court his great heart was touched by sympathy for his enslaved brethren. He turned his back upon all worldly advantages and cast his lot with his brethren, the pariahs. In course of time he became the liberator of his people and struck the telling blow for the world's greatest prize, personal and religious freedom. Passover celebrates this epoch-making event, and in the liturgy the feast is designated as "A season of our freedom." The festival is quick with national hopes and memories.

In the long and dreary centuries of persecution

during which Israel in his dispersion had to pass from one Egypt to another, the Passover promise never ceased to bring courage and to kindle faith in a guiding Providence. To remember this cheering message the Rabbis ordained that "In each generation every Israelite shall regard himself as though he, too, had been delivered from Egypt." Thus was it made obligatory to relate, year by year, the story of Israel's bondage and final redemption.

Elijah the Hero of the Passover

But the lesson of the Passover has a universal application. It proclaims to the world man's inalienable right to be free, and the final victory of light and justice over darkness and injustice. In the great drama of mankind's redemption the chief rôle was assigned by tradition to Elijah.

Elijah, the Tishbite, was one of the early prophets. He lived in a most critical time of Israel's history. Israel was assailed by mighty enemies, and the religion of Baal and the cult of Astarte found many followers not only at court but also among the people. With all his might the prophet combated the worship of the heathen deities. Morality was at a low ebb. Justice had ceased in the land. Elijah boldly denounced King Ahab for the murder of Naboth, of whose vineyard he had taken possession.

That a strong and earnest character like that of Elijah should have appealed to popular imagination is by no means surprising. Already in the Biblical account of the Prophet's life and activity much that

is purely legendary is found. Later tradition wove a garland of legends around his image. He was ever looked upon as the messenger of redemption. This is based upon the last two verses in the book of Malachi (3 : 23, 24): "Behold, I will send you Elijah, the prophet, before the great and terrible day of the Lord hath come, and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers." In the writings of the Rabbis Elijah's mission is conceived in the same spirit: "Elijah, before the coming of the great day, will raise the dead, and anoint the Messiah after having announced his coming three days before the great Judgment day." (*Pesikta Rabba.*)

As the Messiah his mission will be to lead sinners to repent; remove discord from families; comfort the sorrowing and establish the reign of justice and peace over all mankind. (*Mishnah Eduyoth.*)

The Cup of Elijah

Year after year the Jew, though deprived of human rights, would exclaim full of joyous hope: "This year we are slaves, next year we shall be free men." To give expression to this sentiment, deeply graven upon the heart of every member of the house of Israel, it became the custom to have an extra cup of wine upon the table, around which the family gathered for the beautiful Seder-service. This cup was designated as "The Cup of Elijah." After grace, the door was opened that the long-expected messenger of redemption might enter as a most welcome guest.

The Passover in the Middle Ages

The long and dreary night of the Middle Ages recalled most vividly to the Jews the time when Israel dwelt in slavery on the banks of the Nile, and their wonderful redemption through Moses, God's servant. As God then showed Himself the protector of the weak and the friend of His chosen ones, so will He soon send Elijah to redeem them from the world's opprobrium and oppression. This new redemption is to take place on the very night when the hour of freedom struck for Israel in Egypt. By the strange irony of fate the approach of the Passover time became the signal for the most furious attacks upon them by their Christian neighbors. And even to-day in the Eastern Countries of Europe the coming of the Passover is a time of dread and anguish for the Jews.

The Blood Accusation

"Of course, we are alluding here to that senseless charge which, for centuries, has cost the lives of so many Israelites in every country, although at no time has it been possible to fasten the slightest guilt upon a single Jew.

"In Russia, Poland, Roumania, Bohemia and Hungary the common people believe that the Jews need Christian blood for the preparation of their unleavened bread, the Passover Matzoth. In the villages, even in the cities in Eastern Europe, where, beneath a thin veneer of modern culture, so often are

found the ideas and beliefs of the Middle Ages, the peasant and the laborer have no doubt that the Jews require the blood taken from Christian veins in order to celebrate their Passover. He does not know, this Magyar peasant or Russian moujik, that, according to the testimony of Tertullian and of Minucius Felix, the same absurd and odious charge was brought against the early Christians by the pagans, who, in their malicious thirst for damaging information, no doubt mistook for a real sacrifice the mystical immolation of the Lamb of the Eucharist. No sooner has a Christian child disappeared, no sooner have the police discovered the corpse of a young boy or girl in the river or the town-moat, than the public voice accuses the knife of the "schaechter," the Jewish butcher, even though the body may not bear a single mark of violence. This is so well known that murderers have been seen dragging the bodies of their victims through the alleys of the Jewish quarters, confident thereby, to divert the suspicion and fury of the crowd." *

Though we live in the bright sunlight of freedom and liberty, many of our brethren still dwell in lands of darkness. Our hearts go out to them in sympathy and we pray that the next Passover may find them and all mankind free. It is to give vivid and impressive expression to this ardent hope that the Seder-service should command and retain the faithful observance of every household in Israel.

* Anatole Leroy-Beaulieu: "Israel among the Nations," pp. 36–7. See also "Das Blut, im Glauben und Aberglauben der Menschheit," Strack, 8th ed.

Time of the Festival

"In the first month, on the fourteenth day of the month at even, is the Lord's Passover. And on the fifteenth day of the same month is the Feast of Unleavened Bread unto the Lord . . . in the first day ye shall have an holy convocation, ye shall do no servile work . . . in the seventh day is an holy convocation: Ye shall do no servile work." (Lev., 23: 5–7.)

Passover lasts seven days, from the fifteenth to the twenty-second of Nissan. The first and last days are holy days, on which all manner of work is forbidden. The intervening days are known as *Chol ha-moed*, as half holy-days. The custom still obtains of observing eight days of Passover instead of seven. Where such is the case, the first two and the last two days of the Feast are holy days. The custom of observing the two holy-days instead of one is very old, antedating the framing of a permanent calendar by Hillel II. in 360 C. E. Before that time the Sanhedrin, the highest religious authority, determined the first day of the month, and the festivals were celebrated in accordance with the New Moon thus appointed in Jerusalem. But the decisions of the Sanhedrin, which were carried by messengers, did not reach the distant settlements in due time, i.e., on the very day which had been declared to be the first day of the month. Being anxious not to miss the day kept as a festival by their brethren in Jerusalem, as well as by those who lived within one day's journey of the capital, the distant congregations observed an additional day.

The Paschal Lamb

The term Pesach (Passover) signifies:

(a) The act of passing over. "I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt." (Exodus, 12 : 13.)

(b) The offering of the sacrifice of the lamb. "And the Lord said unto Moses and Aaron, This is the ordinance of the Passover (lamb) . . . in one house shall it be eaten . . . neither shall you break a bone thereof." (Exodus, 12 : 43–46.)

A short time before the Israelites left Egypt every family was bidden to procure a lamb and to offer it on the fourteenth day of Nissan toward evening, and to eat it, in the evening of that day, "roasted in fire with unleavened bread and bitter herbs, with their loins girded and shoes on their feet, and their staff in their hand." (Exodus, 12 : 3–11.)

Since the departure of the Israelites from Egypt with the possible exception of the time that Israel spent in the Babylonian exile, Passover has been celebrated. During the time of the second Temple it had

become the great popular feast, the celebration of which attracted multitudes. The main feature of the celebration was the sacrifice of the Passover lamb. After the dest uction of the Temple it was no longer lawful to sacrifice. Now it is the general custom to represent the commanded sacrifice by a bone of roasted lamb. In only one place the sacrifice is continued as prescribed in Exodus. In Nablous near the ancient Samaritan Temple on Mt. Gerizim, the Paschal lamb is slain, and roasted and eaten with all the ceremonial details by the scanty remnants of the Samaritan people who still survive in the Holy Land. (Dean Stanley, "History of the Jewish Church," Appendix to Vol. I. Trumbull, "The Blood Covenant," p. 232.)

The Unleavened Bread

The Pesach festival is also referred to as the Feast of Unleavened Bread. "Seven days shall ye eat unleavened bread, and no leaven shall be found in your house during those days." (Exodus, 12 : 15–19.) This command aims to commemorate the deliverance of the Israelites from Egypt as well as the mode of their actual departure. For, when the tenth plague had visited the houses of the Egyptians they were paralyzed by fear and drove the Israelites from the land. The Israelites in their haste were prevented from preparing the ordinary leavened bread, and baked for themselves unleavened cakes of the dough they had made.

Passover—The Spring Festival *

For, lo, the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle-dove is heard in our land;
The fig tree ripeneth her figs,
And the vines are in blossom,
They give forth their fragrance.
—*Song of Songs* II, 11–13.

Though fundamentally a feast of historical memories, Passover stands, at the same time, in close connection with the actual life of the ancient Israelites who were agriculturists. The feast is to be observed in the month of Abib—the harvest season. (Exodus, 34 : 18.) In Palestine the harvest began in the summer. This was to be inaugurated in the Temple with great solemnities. On the second day of the Passover an offering, consisting of an Omer of the first barley, was brought as an offering of thanksgiving. (Leviticus, 23 : 15, 16.) From this day forty-nine days were counted, and the fiftieth day was to be Shabuoth, the feast of Harvest. (Exodus, 34 : 22.) These days are still known as the days of "The counting of the Omer." In the ritual for the first day of Passover a special prayer for dew is offered. The wintry season having come to a close the dew is to refresh vegetation during the dry and hot season, and thus make possible a bounteous harvest.

* "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering (Omer); seven Sabbaths shall be complete: Even unto the morrow after the seventh Sabbath shall ye number fifty days." Leviticus, 23 : 15, 16. [The fiftieth day is the Feast of Weeks, or Pentecost.]

The Passover in Literature

The Child and the Seder

The Jewish love of domesticity showed itself in the success with which life was made lovable to the child, notwithstanding the rigors of the discipline to which he was subjected. By an infinitude of devices he was made to love his home and his religion. On the Passover Eve, the child was the hero of that most ancient of domestic rites extant, a rite in which the departure from Egypt was retold with weeping and with laughter, to the accompaniment of song and good cheer, the boy, like his sire, quaffing the four cups of wine and firing a volley of questions at the elder's head, which the elder rejoiced to hear and to answer. The boys were encouraged to do more than ask questions, they were persuaded to act. How ancient some of these customs are cannot easily be said. The boy took a Matzah, or unleavened Passover cake, bound it in a cloth, put it on his shoulder and strutted proudly about the room, in symbolic allusion to the escape from Pharaonic bondage. Or, midway in the service, the boy would creep outside the door and stumble mirthfully into the room at the identical moment when the service was resumed after supper, probably to typify the entrance of Elijah as the harbinger of the Messiah. A more elaborate custom, of which, however, I have found no early description, ran somewhat as follows: A boy, dressed as a pilgrim with a staff in his hand, and a wallet containing bread on his shoulders, enters, and the master of the house inquires: "Whence comest thou, O pilgrim?" "From Egypt."

"Art thou delivered from bondage?" "Yes; I am free." "Whither goest thou?" "To Jerusalem." "Nay, tarry with us to read the recital of the Passover." The story of the Exodus follows this pretty prelude.

(*Israel Abrahams. "Jewish Life in the Middle Ages."*)

Israel's Journey

"Long must be thy journey, O Israel, jubilee-crowned, long must it still continue! But wearied, wearied thou wilt never be! Still in thy native strength dost thou stand, O incomparable one! Still does the youthful blood flow lustily in thy veins! Still awaitest thou with the glowing ardor of battle the countless hosts thou wilt in the end marshal for thy God. Nor, having marked the path which thou hast trod, can we ever doubt thy signal victory at last. Rejoice, then, in thy natal feast, O Israel, and take from us anew our solemn vows to cling unto thee with undying love and faith—forever!"

(*David Einhorn—Sinai, Vol. I.*)

Israel's Watch-Night

"This very night of watching which we, a happy generation, enjoy so calmly and safely and joyfully in our habitations, but too often brought unspeakable woe to the men of our faith in former times. Oftentime, it exposed the most hideous calumnies which fiendish malice and fanaticism ever invented. And yet, the martyrs undauntedly clung to the divine promise which announced victory and freedom. Cham-

pions of God, they marched unwearied from one Egypt into another—hastily driven, their property a prey to the rapacious foe, their bundles on their shoulders, and God in their hearts. Without murmuring they ate the bread of misery, the bread of priests; for they knew that God's word deceives not."

(*David Einhorn—Domestic Service for Passover Eve.*)

The Home Sanctuary

"One thought comes home to us like a veritable message from heaven: that the home shall be a sanctuary of the Lord. Just as we are on our guard against desecrating our public sanctuary; just as when engaged in worship we meditate only on things holy, our hearts and minds responsive to the divine influence and consecrated to the divine Presence, so we may not profane the hallowed precincts of the home through vice or folly, but make of the home, through virtuous living, truly an abiding-place for the spirit of God, an inviolable sanctuary."

(*Ludwig Philipsohn—Siloah.*)

Freedom

Moses built up a chosen people, an ideal nation, the eternal nation, which exists, whether it have a land, or it have none, a government or none; a people which saw the rise, the decline of empires, stood at the cradle of nations, groped its way through the world, and, when liberty and justice dawned, rose to

demonstrate that it can solve the problems of mankind. Standing before Moses, you stand before the man who has given law and religion to the civilized world. His standard of right is becoming the guide of the world. His doctrine of religion, of God, of the dignity of man, of his freedom and of his rights, captivates those who reason, as it conquers the masses who feel. Loud, powerful is the word of the Almighty: Freedom, freedom, freedom! Freedom sounded down from Sinai: "Mind is free, the spirit is free, Jehovah is free;" and now re-echoes from ocean to ocean—"Break yokes, break shackles, man, every man is free!"

(*Isaac M. Wise, in "Moses, the Man and Statesman."*)

Poetic Beauty of the Seder

"Sad yet exulting, earnest yet playful, filled with a mighty truth, yet graced with poetic fancy, is the character of the Passover Eve festival; and the traditional chant with which the head of the family intones the Haggadah, accompanied by the choral response of those around him, is peculiarly touching. It thrills the heart as though one heard the lilt of some sweet lullaby. Even those Jews who have fallen away from the faith of their fathers in their mad pursuit of other joys and other glories, are moved to the very depths of their being when by chance they hear again the old Passover melodies once so dear to them."

(*Heinrich Heine, "The Rabbi of Bacharach."*)

From the Rabbi of Bacharach

"The beautiful Sarah . . . now and then followed the reading in the Haggadah before her, that fine Haggadah of parchment, bound in gold and satin, an heirloom from her grandfather, bearing many an ancient stain of wine! Many were the pictures in it, droll and curious, upon which as a little girl she had gazed with such rapture! They illustrated so strikingly the charming Biblical stories: how Abraham with a hammer breaks to pieces his father's idols of stone; how the angels hold converse with him; how Moses puts to death the Egyptian; how Pharaoh sits proudly on his throne; how the frogs do not leave him in peace even at the table; how, God be praised, he is drowned; how the children of Israel pick their way carefully through the Red Sea; how, together with their sheep, and their cows, and their oxen, they stand open-mouthed before Mount Sinai; then, how the pious King David plays on the harp, and, finally, how Jerusalem, with its Temple, towers and pinnacles, shines resplendent in the glowing sunlight!"

(*Heinrich Heine, "The Rabbi of Bacharach."*)

The Children of the Ghetto

"Yet in ten thousand homes this April night
An ancient people celebrates its birth
To freedom, with a reverential mirth,
With customs quaint and many a hoary rite,
Waiting until, its tarnished glories bright,
Its God shall be the God of all the Earth."

"To an imaginative child like Esther, Seder night was a charmed time. The strange symbolic dishes

—the bitter herbs and the sweet mixture of apples, almonds, spices, and wine, the roasted bone of the lamb, the salt water and the four cups of raisin wine, the great round unleavened cakes, with their mottled surfaces, some specially thick and sacred; jingle of rhymes and assonances; the quaint ceremonial with its striking moments, as when the finger is dipped in the wine and the drops sprinkled over the shoulder, in repudiation of the ten plagues, cabalistically magnified to two hundred and fifty; all this penetrated deep into her consciousness and made the recurrence of every Passover coincide with a rush of pleasant anticipations and a sense of the special privilege of being born a happy Jewish child. Vaguely, indeed, did she co-ordinate the celebration with the history enshrined in it or with the prospective history of her race. It was like a tale out of the fairy-books, this miraculous deliverance of her forefathers in the dim haze of antiquity; true enough but not more definitely realized on that account. And yet, not easily dissoluble links were being forged with her race, which has anticipated Positivism in vitalizing history by making it religion. . . .

"The Matzah that Esther ate was not dainty . . . but few things melted sweeter on the palate. . . . No little princes in the courts of fairy-land could feel a fresher interest and pleasure in life than Esther sitting at the Seder table, where her father—no longer a slave in Egypt—leaned royally upon two chairs supplied with pillows . . . Moses Ansell was the honored master of his household, enjoying a foretaste of the lollings of the righteous in Paradise; nay, more, dispensing hospitality to the poor and the hungry . . .

Moses Ansell had never fallen so low but that, on this night of nights when the slave sits with the master on equal terms, he could manage to entertain a Passover guest . . ."

(*Israel Zangwill, "Children of the Ghetto."*)

Heine's First Poem

"It is an interesting fact that Heine's first poem, 'Belshazzar,' which he tells us he wrote at the age of sixteen, was inspired by his childhood's faith and is based upon Jewish history. Toward the end of his life he said to a friend: 'Do you know what inspired me? A few words in the Hebrew hymn, *Wayhee bachatzi halaylah,* sung, as you know, on the first two evenings of the Passover. (See p. 72.) This hymn commemorates events in the history of the Jews that occurred at midnight; among them the death of the Babylonian tyrant, snatched away at night for desecrating the holy Temple vessels. The quoted words are the refrain of the hymn, which forms part of the Haggadah, the curious medley of legends and songs, recited by pious Jews at the Seder.' Ay, the Passover celebration, the Seder, remained in the poet's memory till the day of his death."

(*Karpeles, "Jewish Literature and other Essays."*)

With a Mighty Hand and an Outstretched Arm

Red Seas! Red Seas, thunder upon your face!
And who shall strive as the Pharaohs drive
To give your foot no place,
And all the threatening world draws in
To crush you in the race:
But the Lord shall stay the great alarm
With a mighty hand and an outstretched arm.

Red Seas! Red Seas, the tide of a Syrian horde!
And you shall bend to the gods they send
And these shall be your lord,
Or offer your blood for a sacrifice
And kneel before the sword:
But the Lord shall stay the great alarm
With a mighty hand and an outstretched arm.

Red Seas! Red Seas! And the eagle screams his hate:
The legions march with spear and torch,
And Rome is at your gate
To fling you naked to the world
And reave you of your state:
But the Lord shall stay the great alarm
With a mighty hand and an outstretched arm.

Red Seas! Red Seas! And the wolf skulks at your back;
His jaws are lean and he prowls unseen,
And he never leaves the track,
And the Inquisition shall hunt you down
To the terrible lair of the rack:
But the Lord shall stay the great alarm
With a mighty hand and an outstretched arm.

Red Seas! Red Seas! And a short-lived peace shall die
In a crimson shroud, when the fearful cloud
Of a Kisheneff sweeps by,
And Death stares in at your homeless ones
And Pity makes no cry;
But the Lord shall stay the great alarm
With a mighty hand and an outstretched arm.

Red Seas! Red Seas! When the Egypts closely lie,
And the terrors stand on every hand
And brood across the sky,
Then the Lord shall lead the great escape
And smite the waters dry;
And the Lord shall stay the great alarm
With a mighty hand and an outstretched arm.

[*Isaac Hassler.*]

Rites and Symbols of the Passover

Rites and Symbols of the Passover

The ordinance of the Passover is marked by special concern for the children. "When your children will ask you, What mean ye by this service?" (Exodus, 12 : 26) and "And thou shalt show thy son in that day" . . . (ibid., 13 : 8), are characteristic passages.

Likewise the Seder Symbols seem to have been devised to appeal especially to the young. A striking contrast is offered between the ceremonies of this service of the Passover Eve and the conduct of the usual meal, so that the child is sure to ask for an explanation and thus give the coveted opportunity to tell the story of Israel's deliverance and to impress the lesson of peace and divine love implied in it.

All in all, these symbols are in keeping with a Festival of Freedom. They aim to put us in close touch with the generation of the Exodus; in sympathy with them we are to live through the trials of the embittered life of bondage and the joy of the subsequent triumph of freedom.

"Let all who are hungry come and partake!" With this cordial invitation the Seder begins. Hospitality has been a notable characteristic of Jewish life throughout all ages. The needy and the stranger were ever objects of special concern. The servants of the household were given places at the Seder table.

WINE.—As a token of gratitude for the bounties of nature, wine is used in all Jewish ceremonials of rejoicing, such as the welcoming of the Sabbath and festivals, at solemnization of marriages and at the naming of a child. Unfermented wine, made of raisins, is commonly used at the Seder-service. ("Wine maketh glad the heart of man" Ps. CIV, 15.)

THE FOUR CUPS.—Various reasons are given for drinking wine four times during the Seder-service. According to one view, our attention is in this way fixed upon the four principal parts of the service: the sanctification, the story of the redemption, the grace, and the closing sanctification.

This custom is supposed to be based upon Exodus VI, 6 where there are four words expressing deliverance. The significant fact is that the number of cups was prescribed lest excess should mar the beautiful ceremony.

The most interesting interpretation of the Four Cups is that they are four toasts: the first offered to Abraham, "Friend of God" and Father of the Faith; the second to the memory of Moses, "Man of God," Emancipator, Law Giver and Prophet; the third to Israel, the martyred people, preserved through Providence and by consecration; the fourth to the Future—a characteristic call to look happily forward: "Tho' slaves this year, next year we will be free." The Messianic time must ever be kept in view, when all that now we yearn for shall become real.

WATER CRESS, OR PARSLEY AND SALT WATER.—Suggestive of the customary oriental relish. A token of

gratitude to God for the products of the earth. (p. 16.)

MATZAH.—THE UNLEAVENED BREAD.—A reminder of the episode narrated in Exodus, 12 : 39. "And they baked of the dough which they had brought out of Egypt, unleavened bread, because they were thrust out of Egypt and could not tarry, neither had they prepared any provision for themselves." (See p. 26.)

MAROR.—The Bitter Herb, consisting of a piece of horse-radish used to represent the embittered life of the Israelites in Egypt. (p. 28.)

'HAROSETH.—A mixture of scraped apples, almonds, cinnamon, flavored with raisins and wine, originally a condiment. Owing to its appearance it came to be regarded as representing the clay and bits of straw with which the Israelites made bricks, or the mortar used in the great structures erected by the bondmen of Egypt. (p. 32.)

EGG (ROASTED).—The symbol of the burnt-offering of the Feast. Some regarded the egg as a sign of mourning. It served as the first food given to mourners after funerals. But to be consistent with the spirit of Jewish teaching the intention must have been rather to cheer than to depress; to direct the hope beyond life's frailty and mortality, symbolized by the egg that rolls until it breaks; and to cherish the faith in the life immortal, which is typified by the new life that pulsates in the egg.

APHIKOMON.—Aphikomon is derived from the Greek, meaning "After Meal," or dessert. The origin of this custom must be traced to the Paschal Lamb which was

eaten on Passover night. It was customary to reserve a small portion of the lamb to be eaten at the close of the meal. When sacrifices had ceased, a piece of the Matzah was eaten instead. The "Aphikomon" was set aside early in the Seder service, and distributed among the children at the end of the meal in order that they might be kept alert during the lengthy service. In connection with this, a sort of game of "paying forfeits," originated. The head of the family good-naturedly takes no note of the hiding of the "aphikomon" by the children, whose privilege it then becomes to retain possession thereof until redeemed by some gift. (p. 16.)

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